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COLLEGE

The
CHRISTIAN CENTURY
A Journal of Religion

Tom Mooney and the Class War

An Editorial

To the Nation of Japan
To the Republic of China
To the Empire of Japan

Three Poems by
Motoichiro Takahashi

May Survey of Books

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The CHRISTIAN CENTURY

May 4, 1932

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The CHRISTIAN CENTURY

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EDITORIAL

BEFORE these words can be read by our subscribers it is possible that the struggle between the League of Nations and Japan will have come to its climax. Certainly the day of decision is near. The small nations that, by taking control of the assembly of the league, brought about the formation of the special committee of nineteen which has called for Japanese withdrawal from Shanghai, are now convinced that they must secure some definitive action or surrender the claim of the league to authority. The Japanese military clique, through the voluble General Araki, chief of staff, have served notice that they will permit no withdrawal on terms set by the league. One side or the other has got to back down. Thus the situation is really much more serious, and has a much deeper bearing on the future of world peace, than at the time when overt hostilities were keeping the attention of the world riveted on it. We are unreservedly glad that the United States is represented in Geneva at this critical juncture by Mr. Stimson. He will, we are sure, give moral support to the small nations, which are fully justified in their belief that it will be better to push the issue to an open break with the Japanese militarists, even if that involves Japanese withdrawal from the league, than to allow the militarists to overawe the peace purposes of all the other nations.

Zero Hour at Geneva

Progress Toward Christianity

A STORY of cheerful omen comes out of the recent student volunteer conference of North Carolina. For the past six years this conference has admitted Negro delegates on even terms with others, under the fairly reasonable assumption that for prospective missionaries race prejudice simply cannot exist. This spring's conference, held at Raleigh, was distinguished by an interracial banquet—"the first time that we had ever dared to do such a thing," says one of the managers, with a justifiable sense of successful adventure. A Negro delegate from Charlotte, in writing of his impressions afterwards, said, "The greatest impression, which made all feel that there is hope for mankind, was the actual practice of brotherhood by the students of North Carolina." Evidently this was no perfunctory gesture; the students were a single company; in discussions, at meals, at play and in the moments of informal association. The conference heard without protest one student's declaration that "our next step is to destroy such signs as 'For White,' 'For Colored,' which we see in stations and other public utilities." And it abolished the colored work secretaryship, while retaining Negroes in the committee of control. This is good news, and hopeful. But the pleased reports of white and colored members reveal more than they say. That an incident like this should be news at all does but indicate how long is the road, though clear enough, over which American religious groups must travel before so Christian a story can be told without our common wonder.

Hitlerism Shows Its Strength

THE OUTCOME of the Prussian elections should go far toward dissipating the illusions fostered in many quarters by the recent reelection of President Hindenburg. There were indications in the run-off elections of April 10 that Hitlerism was much more of an immediate contestant for German leadership than the surface facts indicated. The dropping out of the Steel-helmet candidacy between the first and second election, with the swing of that vote to Hitler, was an ominous sign. Hitler actually increased his vote in that interval of less than a month by almost 7 per cent. Now, in the Prussian elections of April 24, the Hitlerites have polled 8,000,000 votes as against 6,840,000 given by Prussian districts to the nazi candidate in the presidential contest of March 13. What this means is that, with the personal element involved in the candidacy of Hindenburg removed, Hitlerism jumps its vote upward by 17 per cent! And while it has failed of the absolute majority which would have insured a nazi administration of

Prussia—which comprises three-fifths of Germany—it is not at all certain that the party maneuvering which must follow any attempt to organize the new diet will not result in a government in which, by joining with the Catholic center, the followers of Hitler hold the most important posts. Perhaps even more important than the results of the elections in the German states was the outcome of the voting in Austria, which took place on the same day. There a Hitlerite party practically extemporized for the provincial elections swept the decks, its most conspicuous gains being made at the expense of the agrarians and clericals. It is freely predicted that these Hitler victories in Germany and Austria will turn the course of the French elections to be held this week, playing into the hands of the French conservatives. If so, the prospect for a European stalemate and subsequent explosion is definitely enhanced.

The "Med. Shows" Of the Air

QUITE apart from the question of advertising ethics, if there is such a thing, the radio advertisers confidently put their trust in the persistence of human credulity. The curious reader may find from an article in Variety that the "med. show" is still a part of the American scene; and he will discover, too, that its formula has not changed. A ballyhoo artist in charge; a more or less numerous staff of entertainers, including low comedians, (blackface or lighter hued), musicians, and salesmen to hand out in exchange for the crowd's pocket-money the "scientific remedies" or the even more scientific novelties which are the show's only reason for existence. The med. show technique has had to be adapted to the new medium, but in every other way the show is as changeless as Punch and Judy. Like all new ways to work old tricks, the radio med. show has developed much faster than the laws which regulate the more familiar procedures, so that radio, even in these days of general advertising demoralization, deserves the palm for its irresponsible traffic in all sorts of wooden nutmegs and bread pills. We used to say, in the early days of the movies, that you couldn't expect even a scientific infant to be born grown-up. Be patient, we told ourselves, and the wonder-child will one day become a sober and useful servant of the common good. If we thus exhort ourselves nowadays about the radio, it must be with considerably less conviction. The immediate rewards of a charlatanry which can penetrate into the homes of the most credulous are large. They are so large that by any purely commercial test the radio advertisers are justified in their banality. They have the movies to judge by, and though of late the movies have come upon hard times, the harvests they reaped in their long summer have not been forgotten. What to do? Nothing for immediate results, probably; but if the exploiters can remember the movies, why not the exploited? We began on the pictures ten years late, at least; shall we let this similarly demoralizing degradation of the inventor's ingenuity get the same sort of start?

Bishop McDowell Retires

ELSEWHERE in our news columns our correspondent at the national capital reports the retirement, which takes place this month, of Bishop William Fraser McDowell. Clearly, it has come as something of a shock to Washington to discover that such a leader ever could be expected to retire. And in the truest sense, Bishop McDowell cannot be thought of as stepping out of the active ranks. He must, on account of the law of his church, give up his administration of the Washington area of the Methodist denomination, but no one who knows the place which he holds in the religious life of the nation will dream for an instant that he is not to continue a full and effective measure of service. Indeed, it may easily prove that the lifting of denominational responsibilities will free the bishop for an even wider leadership than he has exercised in the past. Bishop McDowell came swiftly to the front in his church in the years when the *stürm und drang* produced by the rise of methods of historical criticism opened the doors wide for a new leadership that should be at once abreast of scholarship and able to apply scholarship's new results to the needs of religion. He has maintained his conspicuous leadership during the tempestuous years of his episcopacy because of his ability at once to keep his mind open and his purposes fixed. If the Protestant churches are today in need of an order of elder statesmen—and they are—Bishop McDowell has greater gifts to offer in that role of exacting service than almost any other man on whom the mind can rest.

Dreadful Results of a Movie Nightmare

SOMEONE in the Hays office had a terrible dream the other night. He dreamed that Senator Brookhart was introducing a new bill into congress, a bill that had all the teeth of the old Hudson bill, murdered two years ago, and a couple of tusks beside. Trembling with fear the dreamer reached for his gun. With a loud cry of "Censorship!" he fired twice—Bang! Bang! Then he awoke to discover that he had shot a couple of nasty holes in the reputations of two friendly journalists, Mr. E. M. Barrows and Mr. Robert E. Sherwood. Here are the facts in the cold light of day: On February 23, Senator Brookhart introduced a bill and a resolution into the United States senate (see The Christian Century of March 16). Neither of these documents had the slightest reference to censorship nor contemplated making the movies a public utility or appointing a federal commission. One of them simply called for an investigation of the industry and its propaganda

activities among women's clubs, church organizations, and such. The other proposed the outlawry of block-booking, "protection," and one or two other vicious trade practices. On February 21, however, *two days before the introduction of the bills in congress,* the March issue of the Review of Reviews was on the news stands with a long article by one E. M. Barrows attacking the Brookhart bill. According to Mr. Barrows, the bill "opens fire with the astonishing declaration that 'the motion picture industry is hereby declared a public utility.' . . . Then it provides for a commission of nine members free from political affiliations, but appointed from the two major political parties." He goes on through several paragraphs to describe other alleged features in the Brookhart bill not one of which actually exists. Mr. Barrows must have written his article at least a month before it appeared upon the news stands. The only explanation of it is that he used information supplied to him by the highly nervous Hays office. The information was entirely false.

Cooperation with Producers Or with Parents?

MR. ROBERT E. SHERWOOD, author of "The Road to Rome" and "Reunion in Vienna," also attacked the Brookhart bill on similar grounds in a series of syndicated newspaper articles. He probably secured his data from the Barrows article or directly from the Hays office. Both journalists as honest men will now wish to square themselves with their public. It is to be hoped that they have learned what the churches and the religious press have been learning through some years: that the Hays office and the motion picture producers which finance it cannot be trusted either to improve the quality of pictures or to give out accurate information. Investigation has shown that the Hays office has no authority whatever over the quality or content of pictures. The Hays crowd is paid to defend the movies—not to improve them. One of its chief functions is to steer all criticisms of the movies into its own office instead of into legislatures and magazine articles. This it has done under the specious argument of "cooperation" with the industry in its attempt at "self-regulation." Those who have tried that cooperation are becoming fed up. It is too one-sided. Through ten years they have watched the proportion of good pictures become smaller and smaller in the total output of Hollywood. In 1930, for example, the National Film Estimate service, the only estimate service in America not tied up with the Hays office, found 29 per cent of the pictures either passable or recommended for children. In 1931 it found only 24 per cent in these categories. Cooperation with producers has failed. "Self-regulation" has proved only an empty phrase. It is time now to cooperate with parents who want to make good citizens out of their children rather than with producers, most of whom seem to be interested only in profits. This goes for journalists as well as for churches and civic organizations. The first step is to get the facts, and not the propaganda of the industry.

"Business Must Clean House"

THE revelations that are coming out of the senate investigation of Wall street practices add greatly to the need for an ethical overhauling of the business world, such as was called for in our editorial in last week's issue. When this investigation started few took it with any great amount of seriousness. The press, especially in the eastern cities, tended to pooh-pooh the idea that any important information would be forthcoming. And for the first few sessions of the investigating committee, this seemed likely to be the case. Recently, however, the investigation has taken a new, and an admittedly grave turn. The discovery of enormous pool operations, on the bull side of the market before the break of 1929 and on the bear side since then, was not unexpected. But it has become clear that these operations were of such magnitude as to tend to force the movement of stocks up or down without regard to their intrinsic values. And the presence in these pools of numbers of men who, as directors of banks, trust companies and corporations, have been in a real sense responsible for the financial welfare of hosts of their investing countrymen raises some disturbing ethical questions that even the conservative press acknowledges. "A man who is a pillar of the country's financial structure," says Mr. Mark Sullivan in the New York Herald-Tribune, "can hardly be a short seller of forty or fifty thousand shares of miscellaneous stocks and at the same time have a constructive relation to the country's credit structure. The answer can be found by considering the mental attitude of a man in this position. Is he governed in his actions and influence by the wish to see developments which will help the country and therefore cause securities to rise, or does he wish for unfavorable developments which will cause securities to go down and thereby make personal profit for himself?" The investigation of Wall street is just getting well under way, so it is too early to make any extended comment on its results. But it is clear that the outcome is going to show added need for a big business housecleaning.

Isolationism in the Ministry

SHOULD a minister be required to become a citizen of the country in which he serves? The Northern New York Methodist conference, in session at Watertown, has resolved that hereafter it will admit no alien clergyman to its membership, and therefore to its pastoral appointments, unless he is an applicant for naturalization. This is new doctrine for Methodists. They are a wide-ranging folk—"the world is our parish"—and have established themselves under every flag that flies. For any of them

to say, as one did at Watertown, "I do not see how a man can preach under the flag of the United States if he is an alien," is to repudiate their own history. Methodist missionaries by the hundred have preached for years under other flags without dreaming that they ought to strip themselves of their American citizenship. Bishop Leonard, who presided at Watertown, was himself once a preacher in Rome, and, though his term of service was not prolonged, he was in no sense a visiting clergyman. But he did not seek Italian citizenship. Bishop Nuelsen is in charge of Methodist work in Europe, and for many years he has been an influential figure in the Protestant circles of the continent. No responsible church body has made the point against him that he is an alien. Stanley Jones is more at home in Indian Methodism than in American, but he is not disturbed in his civil allegiance either by church or state. If this new policy is now to be applied, perhaps the Methodists will accept its logic, and add a question to those asked of candidates for overseas service: "Will you take immediate steps to become a citizen of the country to which you are sent?" We can think of no other question which would so surely quench a candidate's enthusiasm or dry up the springs of his lay support. London has had our Fort Newton and New York has had England's Jowett; these are merely conspicuous illustrations of a thoroughly wholesome internationalism. That the Methodists, of all people, should begin to oppose it is a most curious example of ingrowing nationalism in a historically cosmopolitan church.

Tom Mooney and the Class War

AS THE LONG TALE of years spins itself out, and one California governor follows the example of another in denying freedom to Tom Mooney, there is gathering a symbolism about the figure of that prisoner which bodes more and more evil for the future of the republic. Tom Mooney is being kept behind prison bars because the dominant elements in California are afraid of him. The judge upon whose advice Governor Rolph acted in refusing pardon or commutation of sentence could not refrain, after the governor had given his formal decision, from pointing out that Mooney "is known to all Californians to be a red, an anarchist, and a dynamiter." This is the fear which makes the possibility of an unjust imprisonment seem to hosts of people a minor matter when compared with the stability of society. But an imprisonment enforced for this reason produces a corresponding fear on the other side—the fear of the underdog that the courts will fail to grant him justice if he is ever accused of attacking the status quo. And out of these two fears, each engendering a passion which is deaf to reason, the increasing likelihood is that there will some day come catastrophe.

The Mooney case has been discussed in these pages before, and at length. It has been investigated by many competent investigators from outside the state of California, beginning with the investigation which moved Woodrow Wilson to intervene in 1918 to induce the governor to change Mooney's fate from execution to life imprisonment. The latest investigation was that made by experts employed by the Wickersham commission, and our readers know what extraordinary efforts were made to keep the report which they submitted, leveling the most drastic criticisms against the means used to secure Mooney's conviction, from reaching the public. When Governor Rolph, in refusing the pardon, falls back on the familiar phraseology about Mooney's having been "justly convicted by the jury by whom he was tried," our readers know that the whole case for a pardon rests not on the case as tried but on the subsequent and overwhelming doubt cast upon the testimony of the two most important witnesses in that case. They know that, after the credibility of these witnesses had been attacked, it proved impossible to secure convictions of others who were alleged to have been the companions of the two men first tried in planting the bomb which killed the marchers in the ill-fated preparedness parade.

The investigator from the federal government who reported to President Wilson on the case fourteen years ago declared that "since the Oxman exposure (the exposure of the perjury of the principal witness for the prosecution), the district attorney's case has melted steadily away until there is little left but an unsavory record of manipulation and perjury." That was the opinion of millions of Americans fourteen years ago; that is the opinion of even more Americans today.

Yet California keeps Tom Mooney in jail, and most Californians are quite ready that it should do so. Indeed, a large and influential portion of American society is satisfied that, innocent or guilty, this radical labor agitator should be kept behind bars. It is this phenomenon that, as the years have passed, gives its significance to the Mooney case. "Let justice be done, though the heavens fall." That was once the ideal, and to a large extent the mood, of America. "We may have got him for the wrong thing, but we've got the right man, and having got him we'll keep him where he will do no mischief." That is the way in which many Americans are talking today. What does the difference between the two quotations indicate? It means that America has at last come to experience the reality and the ruthlessness of the class war.

Yes, class war. Mass methods of production, as devised by the brains of our modern technicians, have brought our nation to the highest point of industrial development ever known by one state. The means for the production of goods, which means the pro-

duction of wealth, are almost unbelievably efficient, and their efficiency is constantly being improved. But this process, going on under the control of old philosophies of individual drive for power, has brought disaster to millions. It is not only today, when this disaster assumes catastrophic proportions, that the process seems a menace to the working man. Always, with industry organized to produce far more than normal consumption needs, with factory deadlines at forty, with every technological advance involving the laying off of human labor, the worker lives in growing fear of the industrial process. So the two sides—the men who now own the machines and the men who now feel themselves helpless pawns of the machines—are tempted to lock in conflict for the control of the machines in the future.

Here is the owner of machines. He has too many machines. He can produce too much. He knows it; he is even timorously and vaguely hinting at the possibility of some sort of "planning" that will save him and his fellow machine-owners from the ruin brought by their own frenzy for profits. But this man, well as he recognizes the shortcomings of the present situation, cannot bear to think of losing the industrial control which is now his. (Or which, in many cases, he thinks is his.) And here is the worker at the machine. He sees himself threatened with unemployment, with an enforced lowering of living standards. He does not know how the machine, which has come to seem his enemy, is to be controlled. But at least he is sure that the present control, under which the worker is being pushed further and further toward helplessness, must be abolished. As the worker, under whatever impulsion, tries to put his determination to control the machine into effect, the class war comes into being.

Christians—as long as they are doing their thinking as Christians—deplore the resort to industrial conflict. And there are certain important groups of social reformers who seek a solution for social and industrial ills by other means than fighting. A writer last week, for example, referred contemptuously to the "Christian Endeavor socialism" of Mr. Norman Thomas, presumably because Mr. Thomas represents an appeal to reason rather than to force. Yet the Christians and all others who call for a mutual process of reasoning and cooperative action to achieve an order in which man can live in harmony with his machines serve the best interests of America and of mankind.

But has the appeal to reason any great chance of outrunning the appeal to force? Can the people who are now in the places of power be induced to give up enough of that power to satisfy the people who are now in misery, or in terror? That is the question now up for answer. During the recent Easter season a group of college students sought, unsuccessfully, to visit the district in Kentucky where the class war, in the guise of a mine strike, is under way. At the close of their experience one of them, writing in the New Republic, summed up their conclusions in these words:

> Members of liberal clubs, the L. I. D. and settlement houses, who had set forth with the conviction that social progress must be peaceful and gradual, returned from Kentucky depressed by the realization that the violence employed by the propertied class to defend their privileges must be met in kind. We found the press corrupted, the county government openly controlled by the coal operators, the governors evasive. We saw the inefficiency of the liberal nostrums of public opinion and gradualism. And we came back to New York with two ominous conclusions firmly fixed in our minds: If the bill of rights cannot be sustained during such industrial conflicts as now exist in the coal fields of southeastern Kentucky, the result can only be civil war, and if the situation in the coal fields becomes more general, then revolutionary tactics are our only recourse.

We invite the especial attention of our readers to the significance of that "our" in the final sentence written by this college student.

These conditions in the Kentucky coal fields, Tom Mooney in San Quentin prison, and other incidents that are multiplying are a warning to America. The class war is not threatened in this nation; the class war is actually opening. Can its full fury be averted? This is what the churches, through their preaching of the social gospel, are trying to do. This is what all who seek the establishment of social justice by the resort to reason are attempting. But can they succeed? The passions that gather on both sides of a Mooney case fill us with foreboding. And the time is short.

What Might a Church Audit Reveal?

SOME time ago consideration was given in these pages to some of the values which might be gained from an audit of the churches. In suggesting that undertaking there was no blinking of the fact that a thorough church audit could prove a dangerous adventure. But despite the obvious perils inseparable from the exploration, it becomes daily more important and urgent. Unofficial and unconsidered church audits are constantly in progress. The outsider makes them, sketchily. The young people of every parish make them. They are hidden between the lines of the morning newspaper, which has become a sort of perpetual inventory of the church's significance in American life. A single event, taking a church by surprise, may lead as inevitably to an audit as does an inspector's unexpected call on the bank where the church members keep their accounts.

To be at all useful, an audit of what the church has and does should be deliberately made by people who, though they have a stake in the outcome, can be trusted to find the facts and assess them at their fair worth. Certainly it should make little use of those romantic documents, the annual reports, except

to include them in the list of things to be appraised. No accountant worth his salt bases his conclusions on the advertising claims of the company whose transactions he is checking; and an annual report, be it made never so honestly, is an *ex parte* statement, full of hopes, special interpretations, fragmentary evidence, testimonials from interested sources and all that—just like any honest but rose-tinted advertisement.

No audit of the church's metaphysic and apologetic is here contemplated. That also must be made, but what is here asked for is a full and fair estimate of the church as a going concern. Looking at the church as a thing in being, what would a competent auditor report about it, if he were afforded the facilities which his trade requires?

It is not for us to anticipate that report, but we wonder if it would not show some definite trends away from the audits of other days—in architecture from the plain and utilitarian to the ornate and symbolic; in organization from simple to complex; and in motives from inner forces to the power of externals?

A modern church building is one of the community's major investments. It is fitted out with every device and appliance which the builders can afford or squeeze in under the blanket of the mortgage. It is a place in which current expenses are incurred and paid. Here benevolent appeals are made and responded to. The building knows all about collections, pledges, salaries, statistics, records. If it has any pretensions to size or wealth, it has an office and a secretary, a filing system, a publicity allowance, and "prospects." If the pastor is a money raiser, thereby he acquires merit in the eyes of the pulpit committee. A searching audit would show how much of all these occupations and obligations is inherently and inescapably bound up with the business which is the church's peculiar duty and privilege.

In the church is a pulpit. Though it is somewhat reduced from its traditional importance, in most Protestant churches it is still central. In any church audit the pulpit must have large place. By its self-estimate it must be appraised, if not judged. What is this affair of preaching, that people subject themselves to it once or twice a Sunday? What is the preacher's commission, and what his furnishing for obedience to it? In this country today a good many thousand churches still exist solely in and for the pulpit. What would a sympathetic but just appraiser say of their right to live? By what barter of value for value does the preaching church earn its board and keep? Granted that no pulpit should be judged by the standard yard of rigid objective mensuration, are there no ascertainable facts to lay alongside the yardstick?

Here, of course, is room for endless debate. The significance of preaching depends so much on the pulpit's platform. Is the preacher a priest or a prophet; or both by turns? Is his "message" expected by his church to be denunciatory or appealing, a lullaby or a trumpet call? On what theology and philosophy does it rest? Is the preacher the herald of catastrophe for many and of bliss for a few? Is he more concerned with the "last things" than with the immediate scene?

Under the roof of this church building certain activities periodically recur. There is a Sunday school—or, if that has been outgrown, a church school—in which volunteer teachers and volunteer pupils come together for the work of education in things religious. This school is probably graded, and some of the teachers may have taken one or more training courses. When the auditor comes, he will not be short-sighted enough to report the school in the red because its results are not the same as those of the public school across the way. He will be too wise to compare one hour's work with thirty; or an unpaid, largely unsupervised staff with a staff that is trained, and salaried, and rated by professional tests. But this auditor will know that the church school makes even more definite claims than its neighbor. It is dedicated to the formation of Christian character and the development of an intelligent religious awareness. However much it comes short, it has declared that this is its business. To what degree does it succeed? Are its results calculable in terms of its pupils' principles and practice? What say parents, neighbors, employers, the civic workers, the courts?

After all such questions are asked, one other remains. In a land whose churches, like its wealth, are unevenly distributed, does any one church building or society lag superfluous on the stage? With so many ill-trained and untrained ministers, and so few competent teachers of religion, could the affairs of such a church and its affiliates be wound up or transferred to another, without danger to the general good?

Going from the single church to the denomination or group, an auditor will find a hundred forms of activity whose moral and financial burden the associated churches have accepted. Here is a rich field for the investigator. The church has colleges, for example, which mainly offer what the state's colleges offer, so far as their resources permit. It has hospitals which give much the same medical service as any community hospital. Does the fact that a certain college must have so many Baptist or Methodist trustees make its support, in our day, a proper charge on Baptist or Methodist churches? What does it provide other or better than the state's colleges provide? Could its religious values still be offered if it ceased to offer courses paralleling those in the public educational scheme?

Time was, of course, when the church was the world's trail-blazer in education, as the English Cambridge and the American Cambridge now bear testimony, to say nothing of more ancient schools. So was it in all those outgoings of faith, pity and true charity which produced the hospital, the orphanage, the community center and the myriad forms of philanthropy. But the general community has caught

up, or is catching up. It has been so thoroughly convinced of its duty that it is now laying hold on all these tasks. Some it cannot do as well as the churches have done them. But it means ultimately to take them over.

Unhappily the church very often does not mean to let go. What began as an intelligent emotion, called out by immediate need, has become an endowed institution; endowed not with funds alone, but with traditions, loyalties, and, above all, interests, employments and prestige. If the old need is gone, the institution will devise another, lest the good custom die.

On one matter of public concern the church was never busier than now. For a score of years it has had a continuous and on the whole an exhilarating experience with prohibition. Up to 1912 the churches were strong for temperance, but they were not so competently sure they knew what to do about the liquor traffic. They did not mistake the persistence of prohibition in Kansas for the dawning of the millennium, nor did they feel utterly cast down when Iowa abandoned prohibition.

The time is coming when even so alluring an occupation as the frontal attack on the liquor traffic must be given over to the state. For, whatever the fate of prohibition, the state cannot endure the costs of a trade so utterly anti-social, and some form of control is coming which will take from the church the task of being a shock brigade set to defend a law of the state. Then it may be able to give that more intelligent and more competent temperance training which for a decade it has been unable to provide.

It is becoming evident that if the church is to lead in philanthropy it must explore new areas of service. The old ones will soon be closed to it. The present breakdown of private charity may be only temporary, but it is prophetic. The state must take on the care of its needy citizens. No longer can it shift the responsibility to agencies which do only partial work, so that one citizen may chance to be cherished and another perish of neglect.

All this, however, is by the way. The main question is, Will the church feel liberated or lost, as its temporary preoccupation with philanthropy and reform comes to an end? And back of that is another. How much is this praiseworthy busyness used as an escape from the church's business? He was not wholly a cynic who said that Christianity had not failed; it had been found difficult and not tried. These other labors are not easy for the church; but their difficulty is as nothing to the difficulty of being unworldly in the world, and calling on men to turn from many things to the one thing needful.

The denominations, as such, are probably incapable of submitting to an audit. Like nations, they are sovereign; the denomination can do no wrong. And, when war breaks out, even guerrilla war, the laws of comity are often silent. As the world has a League of Nations, so we have a League of Denominations. A curious student might spend a revealing hour in tracing the parallels of their theory and practice. Like its Geneva counterpart, the Federal Council of the Churches of Christ in America is allowed to do the churches' religious chores, but in the great emergencies its influence is crippled and attenuated by jealousy for denominational prerogatives. Not yet has it been clothed with powers to advise a denomination to efface itself.

At present, proposals of church union are in the doldrums; nobody actively opposes them, but nobody puts any passion into them. The north-south barrier, stubbornest of all, has scarce been scaled, let alone broken down. Presbyterians, Baptists, Methodists, each family with two great communions on American soil, are less inclined than ten years ago to come together. Here may easily be propounded the auditor's ultimate question. If Christians of the same name and tradition, the same polity and creedal inheritance, cannot or will not join their forces, how may Protestantism claim to be one; or serve as one? Here is the worst of all religious wastes. Here all the faults charged against the individual church and the denomination are amplified and broadcast to the world—excessive overhead, duplication of workers and service, unholy competition, pride, ambition, bitterness; and all of them exhibited upon the Body of Christ!

Every church should make periodical and unbiased inventory. Every community needs to call in the ecclesiastical accountant. But when every other audit has been made, the day of Protestantism's liberation for full Christian witness waits on the denominations themselves. It will have come visibly near when more of them are willing to be merged for Christ's sake, and more to unite for Christ's sake, and some for Christ's sake are willing to die.

Blessed

BLESSED is the man who sees
The hand of God in clod and trees,
But blessed most the man who knows
That selfsame God within him glows.

GASTON BURRIDGE.

God

FIVE things no hand can tame
Save His who brought them into birth:
The crimson sea of flame,
The wind that circles all the earth,

The punctual tides of blood
Whose rivers rise continually,
Green sap of April's flood
Pulsing in grass and red-wood tree,

The ocean's ebb and flow
Whose restlessness is never done—
These, no controlling hand may know
Save His almighty hand alone!

JOHN RICHARD MORELAND.

The Miner's Plight

By Theodore Miner

COAL has been long recognized as one of our "sick" industries. That was admitted by the present administration while campaigning for high office, with the expressed implication that federal attention and aid would be given to agriculture, textiles and coal. Little enough has been done for the farmer and nothing at all for the textile worker and the miner. We may expect little to be done as long as government's anxiety about an industry depends upon the extent to which it goes "in the red" and threatens the solidarity of a political party, without reference to the human values and relations involved.

Coal is "sick." Coal operators *are* in the kind of predicament that uncontrolled competition and laissez faire methods inevitably lead to. But what about the plight of the coal miner? This article aims to set forth some of the conditions under which these men live—labor conditions that are greatly aggravated by worried operators who do not seem to see any other way out of their dilemma than to cut wages, depress their employes and further destroy standards of living that, at best, are not too good. Though these lines describe the situation in some of the mining camps of western Pennsylvania, the facts hold more or less for miners at work in all of the bituminous fields, while in some sections of West Virginia and Kentucky the situation is even worse.

Falling Wage Scales

Since the breakdown of the union in this section in 1922—and prior to that in all unorganized fields—miners have been depressed steadily and grievously until today their condition borders on serfdom. Wage cuts have been frequent, so that wages which formerly ranged between 75 and 90 cents per ton for pick coal, and 60 to 75 cents for machine coal, are now as low as 45 and 23 respectively. By "pick" coal is meant that which is actually dug out or shot down by the miner, using pick, shovel, auger and dynamite. By "machine" coal is meant that which is first cut by a company employe using a machine with revolving knives which cut into the face of the coal at several places so that it is more easily shot down.

The wage rates in five of the mines near here are as follows:

Mine	*Pick Coal*	*Machine Coal*	*Weight of Wagon*	*Height of Seam*
1	38½c	30½c	per ton	Pittsburgh 7-8 ft.
2	68	..	per wagon 1-2 tons	" "
3	..	35	per ton	Freeport 3-3½ ft.
4	45	23	per wagon 1-1½ tons	" "
5	..	35	per ton	" "

Most miners are paid according to weight, but in some instances by the number of cars or coal wagons they load which vary in capacity from one to two and one-half tons. When paid according to weight, miners believe, with reason, that the practice today is to short-weight them. When these fields were organized, a "check-weighman" was employed by the union at each mine. His duty was to keep a duplicate set of weight-sheets at the tipple where the coal is weighed, so that each miner had some assurance that he got full and fair weight. This is the only way to guarantee the miner such a return, but with the breakdown of the union the check-weighman was eliminated at once. In one of the mines mentioned above, the company employs a check-weighman, but at this very mine today the same cars that formerly weighed in at 4,000 to 6,000 pounds now bring the miner, according to the testimony of some of their best workers, not more than 3,400 and some as low as 1,600 pounds, the average being about 2,800. Of all the men I have spoken to about this matter (I have lived in the coal regions for eight years) I have never yet met a digger or a loader who believed that he was getting all the weight he had coming except when a check-weighman was employed and paid by the union.

The Company Store Racket

Even if fair weight is measured, most operators manage to get a large slice of the miners' pay at the "company store." This is a sort of combination grocery-hardware-clothing store, usually located on company property in or near the "patch" or mine camp, and presumably operated for the convenience of the miners. To get around the federal law that prohibits operating companies from conducting so lucrative a sideline, these stores do business under a different name than that of the coal company but generally have the same officers and stockholders. To be sure, coal company officials will deny that their employes must buy at the store, but, nevertheless, it is tacitly understood by the men that either they purchase supplies at such stores to the extent of about fifty per cent of each pay, or risk losing their jobs. It ought to be said that many of these coal camps are located several miles from an incorporated village or town, but in most places independent and chain stores are within reach, or delivery on order will be made by them if permitted by the operators. To trade with such stores and to fail to purchase a considerable amount from the company store, however, lays the miners open to censure. To enforce the warning, they are shifted around in the mine to places where there is much dead work, or a great deal of water, and consequently less opportunity of "making any kind of a pay." If the miners persist in their American right to spend the money they have earned where they can get the most value for it, they are the first to go when the company finds it necessary to cut down expenses, or lay off in slack months.

Since 1927, some companies have become so bold as to bluntly inform their employes that either they must buy at the company store or "take their tools out"—which is the equivalent to being discharged. The money for these articles thus unwillingly purchased at the store is deducted from the miners' pay before they get it. Indeed, they are not usually allowed to order anything beyond the amount they have already earned and have credit for in the office, so that the company is certain of collecting for every purchase made. Sometimes the actual money a miner will draw, when all deductions have been made, is less than a dollar. I thumbed through the statements of one miner covering a period of two years and in every instance his earnings equaled exactly what he had bought at the store. At some stores, through the use of the due bill system and script money, even the few dollars, or cents, a man may have left over and above his actual expenditures is thus pre-empted by the company.

Company Store Prices

The prices in most of these company stores range from 20 to 150 per cent higher than those in independent and chain stores. I have in my possession the store slips of several miners from which I have taken the following prices. These, in turn, are compared with prevailing prices for the same commodities at local stores.

Commodity	*Company Store Price*	*Independent Store Price*	*Chain Store Price*
50 lbs. flour	1.70	1.25	1.25
1 bu. potatoes	1.00	.90	.69
25 lbs. sugar	1.55	1.23	1.23
2 lbs. lard	.40	.20	.13
2 lbs. rice	.20	.10	.10
3 lbs. butter	1.35	.90	.81
1½ lbs. beef steak	.53	.33	...
6 lbs. salt-side	1.40	54 to .78	...
2 doz. eggs	.70	.40	.38
1 lb. bacon	.35	.18	.15

After observing the operation of these company stores in a dozen or more mining camps, I am convinced that the chief aim of the operators is not the "convenience" of the miners, but rather to further increase the profits of the company and to keep a strangle hold upon their employes. Between the short-weighting at the tipple, and the excessive charges at the company store, the miners' plight becomes one against which the very stones cry out.

In the April 16 pay envelope of every employe of one large operating company near here the following statement was placed: "May we remind you that we would appreciate your business. Leave your order at the mine office or store. We will deliver it or have it ready for you in the evening. ———— Supply Company." This polite reminder was enforced by more vigorous language as the bosses passed along the word to men who had not purchased "enough" at the store. Two of the items in the above list are from the store slip of one old miner who said to me: "I'm too old to learn anything else or get another job, so I'll have to deal at the store or lose my living."

Living Conditions

Living conditions in many of these unincorporated villages are anything but right, to say nothing at all about a "standard of health and decency." Houses—all constructed alike and painted (if painted at all) a drab red, or whitewash—are set in rows separated by stretches of mud that pass for streets. There are no sidewalks or pavements, as a rule. The houses have from two to five rooms without bath or running water. In fact the only modern convenience in most camps is electric light, sometimes freely given where the company manufactures its own "juice"; elsewhere paid for by the miner to some public utility—a dollar, the minimum amount charged, being deducted from his pay. Rental charges range from $4 to $10 per month and this amount also is deducted from the pay. Water for drinking and washing purposes is drawn from a community pump. At one place near here, until a recent drought, this water came from a so-called "reservoir" which had nothing about it to warrant such a dignified term. During the drought, which lasted six months, wives of the miners at that place carried water for a distance of a mile or more. Not infrequently the living quarters of miners are located so near the "works" (mine tipple, slag piles, machine, tool and lamp shops, and so forth) that unhealthful aspects are intensified. In the coke region, the old bee-hive ovens are sometimes situated so that the smoke and gas belch forth and pour into the houses and gardens of the miners. Grass and vegetation cannot grow and human beings live only with difficulty and always with handicap.

The company doctor is another institution masquerading under the guise of a social service that is anathema to most miners. Out of the pay of every married man $1 is deducted every two weeks (single men pay 50 cents) for this doctor's fee. This amount is the first charge against the miners' pay and is made whether they have worked two or ten days, and whether they use the services of the appointed physician or some other. I know several miners who "paid" this amount for years, but used the services of another physician when in need of medical attention. Furthermore, the services of the company doctor are sometimes grudgingly given. Too hasty diagnoses and inadequate prescription have resulted in permanent disability for two miners whom I personally know. Often enough the service rendered is by an assistant to the doctor with the help of some neighbor.

The Company Doctor

The other day a miner knocked at my door at 4 a.m. and asked me to call his company doctor. His wife was about to give birth to their fourth child. In addition to his regular fee deducted from each pay, this doctor wanted $15 for delivering the child. Although this miner worked every day there was work

for him to do, he had been unable to do anything but feed his family, chiefly on beans, a diet designed to produce a "healthy twelve pound baby." How he was going to lay aside $15 was a problem he evidently had not solved. The doctor asked me to send the man to his office. "Ho, ho," said the miner, "he wants money and I haven't got any." When the doctor learned this, he got the man to sign a slip calling for the payment of the stipulated sum to be deducted from future pays. Of the service rendered a few hours later, and the language used to the suffering woman as reported to me by my wife, who was present, I shall say nothing. But some day there must be a reckoning with such a state of affairs.

Deducting for the Church

Other deductions are made for such items as insurance premiums, sharpening tools even when miners do their own smithing, dynamite and caps with which to blow down the company's coal, lamps where electric light is used, otherwise the miner purchases his own carbide lamp and materials, and also for such "benefits" as the Red Cross, the company baseball team that must be outfitted at the expense of the workers, and even the church comes in for a bit of the meager earnings of these men. At one place near here 50 cents per month is deducted for the support of the company-controlled church and preacher. The table below is a summary of the cost to a miner in pursuing his trade under present conditions. The figures were carefully compiled for me by one of my most reliable friends.

Item	*Initial Cost*	*Annual Cost*
1 pair of rubber boots	$ 4.00	$ 8.00
1 pair of overalls	2.00	8.00
1 pair canvas gloves	.20	10.40
1 box of dynamite	4.50	54.00
1 box of dynamite caps	3.00	36.00
Tools: shovel	1.50	3.00
Pick and handles	.50	1.50
Auger bit	2.00	2.00
Files	.25	1.50
100 feet of cable	.50	1.50
Battery	.25	1.00
Sharpening of tools	.25	6.00
Doctor's fee	1.00	24.00
Sick benefits	2.50	30.00
Other "benefits"	.50	10.00
Total	$24.20	$196.90

This miner kept an accurate record of his earnings over a period of years and tells me that he averaged $1.25 for the days that he had work. He is a good miner, a hard worker, and has a family of four to support on that amount. The other day he loaded two cars of coal after working "harder than I ever worked in my life." There was a great deal of rock "to be thrown back" for which he was not paid. He used 6½ sticks of dynamite and three caps which cost him a total of 50½ cents. This, deducted from his earnings for the two cars loaded, left him 86½ cents for the day's work!

When we consider that mining is one of the most hazardous occupations—figures show that there are more accidents and casualties in this industry than in any other—and that thousands of these brave and fine men risk life and limb under such conditions and for such wages, we must conclude that the industry is not merely "sick"—it is in a state of putrefaction. State laws have given a measure of protection and have eliminated some evils and dangers, to be sure, especially when their enforcement is insisted upon by the mine inspectors who are required to visit every mine in a given district four times a year. However, it is the common belief among miners that some inspectors are in liaison with the coal companies, notify them when they expect to make their periodic visits, and sometimes confine their inspection to the main headings and clearings where it is comparatively safe. Hence such bad spots as dangerous roof, poor ventilation resulting in black damp that is always sickening and sometimes fatal, insufficient timbering, presence of water, and so on, are not discovered. Often enough companies cover up such bad spots by three or four days of feverish activity prior to the inspector's visit. Even when the inspector is an honest and conscientious man, such as the one now working in this district, his orders are sometimes disregarded both by the miners and their bosses.

Nationalization the Only Solution

State laws, let me say again, have helped, but only when they are rigidly enforced by the inspectors and when their orders are carried out. But the miners' plight remains a grievous one. It is not greatly helped by a vacillating union that seems more anxious to maintain the salary standards of district and international officers than to discover what is happening to their constituents. The union has even been willing to use the livelihood of miners, as that is represented in wages, as a weapon against non-union companies. Nor is the situation bettered an iota by an uninformed and uninterested public, and by a lackadaisical administration. Indeed, if left to the mercies of some of these coal companies, whose absentee owners are unaware of or indifferent to the conditions prevailing at their holdings, whose stockholders are often among the elite of our city churches, and whose operating officers are more interested in the cost of production than in the cost to human health and happiness, miners are bound to be increasingly depressed to the point of revolt.

There are a few companies and coal camps, to be sure, where miners are accorded treatment as human beings, but they are overshadowed by the vast majority that, more or less, correspond to the situation as described above. It remains for an aroused or an indignant public to demand such state and federal legislation as will tend to minimize the most vicious features of the miner's plight and secure for him a health standard wage. But my own conviction is that nothing short of the nationalization of the entire industry will suffice.

A Conversation About God

By Henry Nelson Wieman
Douglas Clyde Macintosh
Max Carl Otto

Fifth Cycle: First Spokesman:

Henry Nelson Wieman

SAM JONES is the man you will find at the door ushering people to their seats. That is the way I recognize him. I select that particular functioning of Sam Jones as the mark by which to identify him, because that is of greatest practical importance to me in the matter of finding my seat in the hall. Sam Jones is, of course, much more than an usher. Most of what constitutes Sam Jones I do not know and shall never know, for a human personality is enormously subtle, complex and far reaching in its total being. I suggest the same is true of God. But the important thing which I wish to point out is that I identify Sam Jones by means of that functioning of his total being which is of greatest importance to me as I enter the hall. Likewise, the important aspect of God, by which I identify him, is that functioning of his total being which is of greatest importance to my living.

There is a power in our midst that operates over and above the conscious intent of men to give us a precious oneness. Since this oneness is the way to greatest good that ever can be, this power is God. I have ventured to identify this power by interaction, as you identify Jones by ushering. God is more than this function of interaction, but this is the aspect of him which is most important for me to recognize because thereby I am enabled to have a share in the total being of God. The nature of this oneness I have already indicated in previous articles. It is a community in which a total good is made richer by the unique contributions of the individual members, but the total good is accessible and enjoyable to each.

Such a community is impossible without unique and diverse individuals, each having a wealth of private experience. The very interaction which produces this kind of community, also produces uniqueness of individuality and wealth of private experience. There is not nearly so much of this kind of community in human life as we want, but to some degree we find it. Jesus was fond of calling it the Kingdom of God.

Christianity claims that in Jesus Christ we find God. It has never claimed that the man Jesus was God. But it has said that a power rightly called God operated in and with the man Jesus as nowhere else in history. What was the nature of this power? The life teachings of Jesus make it so plain that I do not see how any can miss it. It is the power that makes us one. "I am the vine, ye are the branches." The vine so operates as to give unity to the branches. The man Jesus could say that very simply and naturally, not because the man was the vine, but because he was so completely committed to this power, and was so much its agent. He lived for the power that makes us one, and that power worked through him without let or hindrance. I am not speaking of omnipotence, omniscience, perfection or other speculative characteristics attributed to him. I am speaking of an observable fact. In association with him developed a community or oneness which has not spent itself to this day.

Inasmuch as ye did it unto one of the least of these, ye did it unto me. There again you see the oneness. In his great prayer he cried: That ye all may be one, as the Father and I are one. He said: Whosoever giveth a cup of cold water in my name, giveth unto me. When two or three are gathered together in my name, there am I in the midst. He had so identified himself with this oneness, and the power that makes for it had taken such possession of him, that he could say this quite naturally. Followers that had caught his spirit could say: God is love. They could say: How can ye love God whom ye have not seen, if ye love not your neighbor?

The Attitude Jesus Engendered

When two or three are gathered together with that attitude which Jesus engendered among his associates, there ensues between them a creative interaction which works quite beyond their conscious control, and beyond the individual projects of each, to make them one in the sense that there develops a system of precious meanings and cherished objects which each may have as his. This system of precious meanings is made growingly rich and dear by the unique contributions to it which the distinctive individuality of each can make.

When I give a cup of cold water to a thirsty man, and there is operative in our midst the power that makes us one, so that what I do is not merely a good to him, and not merely a good to me, but is a contribution which enriches that total body of meanings which each member in the community may have as his very own, then God is with us. That we should sing Immanuel at Christmas time, is not meaningless.

This power operates, I say, beyond conscious human intent and control to make us one. We can conform to its requirements and thus allow it to work more abundantly; or we can obstruct its operations. But even when we do our worst, it works to make us one. For as long as we are human we have a common body of meanings. An animal would not be human that did not share in common with other humans that scope and wealth of meaning which gives to humans a community in which lower animals do

not share. But this body of shared meanings develops without human beings necessarily intending it.

The reason hate, ill will, selfishness, indifference and exploitation between human beings is so tragic and devastating, is that we have this oneness that we never ourselves consciously created nor intentionally maintain. When we think and act as though we were not really one, because we do not intend to be, and yet really are, we maim one another cruelly. This is sin, for it is against God, the power that makes us one as we never intended and do not desire. The tragedy and horror of human life arises out of the fact that we are so interdependent, the good of each so wrought into the good of every other, and yet we live without regard to that fact. So we rend and tear one another, body, mind and soul. Yet through this oneness, and only through it, can the supreme possibilities of good be approached or even served.

Development of the Child

How this power that makes us one operates beyond human purpose and control, although constantly demanding human cooperation to fulfil itself, is shown in the development of the child. An infant organism becomes a human personality by coming to share in the meanings, ideals, purposes, values of other humans. He becomes a human by entering into the heritage of this common body of good. How does the infant organism develop into a creative participator in our community? Certainly not by reason of the planned programs of education which are inflicted upon him. Humanity would have been obliterated from the face of the earth long ago, if this development of the organism into a human personality depended upon our conscious control. The greatest part of our educational theory has consisted chiefly, up to date, in pointing out the ruinous consequences of previous methods of education.

No, this development of the infant organism into an individual whose face lights up with understanding when we speak, and who can share our common body of meanings, is the work of a power in our midst that functions over and above our planned projects. We are hoping to develop a method of education which will meet the requirements of this power. But that is all we even hope to do. We never hope to do more for the developing personality than the farmer does for his growing crop. No farmer ever made a crop grow. The most he ever does is to provide certain conditions that will favor the miracle. (Please excuse me for using the word miracle.) But growing grain and budding flower are common compared to the wonder that takes place when an infant organism becomes a creative participant in the community of humans.

The most important instrument ever brought forth in human history for promoting this oneness of humans is language. Language is not a power. It does not do anything. It is only an instrument. It is an instrument created and progressively developed by this power that makes us one. Language is not the conscious invention of man. It would have been necessary for man first to have a language before he could have the necessary intellectual tools for constructing one. Even today, with all the resources of a marvelous language at our command, the part we play in controlling the development of language is very slight indeed. We can, and we should, do our utmost to develop our language by conscious effort. But no group of men could ever have devised the language of Shakespeare. Language is too deeply wrought into the tissues of our innermost mentality to be the construction of human mentality, or even be greatly controlled by the human mind, although here again there is a loyalty and responsibility that all should recognize. There is every reason to believe that early man found himself talking without knowing how he got that way, just as the young child does now.

There is a power in our midst which operates over and above conscious human intent, to make us one. We see it in the development of language. It could be pointed out in many other quarters. It is a present, potent, observable, operative reality. I have called it an interaction as I call Sam Jones an usher. I claim it is what Jesus was always pointing to and thinking about when he referred to God in the words I have already quoted from the New Testament.

God and the Rubbish Heap

Mr. Otto gave half of his last article to tracing the historical reconstructions of the idea of God. When he finished he admitted that every other idea of a persistent reality, such as our idea of nature or man, has undergone a like reconstruction. Then he adds: "The fact of importance [notice this is the only fact of importance in the whole survey—H. N. W.] is the *trend* of the redefinition. And in the case of theism the trend indicates a steady withdrawal of God from vital relationships with everyday concerns."

Thus by his own admission all that he said about the historic reconstruction of the idea of God is irrelevant to our present discussion unless he can prove that this trend applies to the idea of God which Jesus represents and which I am here presenting. But he brings forth no evidence whatsoever to prove that. He does not even attempt it. Thus the argument misses fire completely.

He writes: "We are at present in the depths of economic depression and the outstanding fact is the difficulty of devising remedies. Does anyone seriously propose a theistic method of solution?" Splendid! There is a challenge! An idea of God that has no particular significance in solving such major problems of human existence as economic depression and war, is an idea that is ready for the rubbish heap. I am not saying God is ready for the rubbish heap. I say *that* idea of God is. I propose to meet that challenge squarely with the idea of God I am upholding.

Most economic experts agree that one of the major

factors in bringing on the present economic depression is the fact that purchasing power did not keep up with power to produce. Our power to produce goods far outstripped the ability of the consuming public to purchase what was produced. But why did that occur? Because the proceeds of industry were not distributed widely and equably enough to permit the masses to buy the great quantities which our industrial plants were capable of producing.

Obviously, in a statement like this, I must greatly simplify the problem. Many other factors might be mentioned. But almost all of them make plain this fact: Men have become so interdependent, their solidarity so great, that it is impossible for a few to reap a disproportionate share of the proceeds of industry without bringing down with a crash the whole economic system.

Let us examine this significant fact. Whenever we move toward higher levels of life economically, or in any other way, we always become increasingly interdependent, not because we want to, not because we plan to, not because we work to do so, but because we cannot help it. In other words, the form of dynamic existence upon which we are dependent and to which we must conform in order to rise to these higher levels, so operates as to shape us into the kind of community wherein the good of each becomes increasingly the good of all. We may fight against this power, as we do. We may strive to our utmost to preserve our old exclusive kind of individualism. We may refuse to conform to the demands of this power. But when we do, we have economic and political disaster, unemployment and world war. Furthermore, the higher we go toward the greatest goods and hence the more interdependent we become, the more disastrous becomes any way of living which refuses to conform to the requirements of this unifying power.

Increasing, Inevitable Oneness

Plainly, then, there is operative in our midst a power which makes for the greatest good by way of increasing our oneness, which way, however, is not our way, for we sin against it, struggle against it, and must find it out by experiment. This increasing oneness that makes for the greatest good is not our work, but we cannot rise to greater good in any other way save by it. This power is sovereign over us in the sense that we must meet the conditions which it imposes or else suffer disaster.

We have mentioned four facts to show that the power which makes for greatest good is superhuman, inasmuch as it operates over and above conscious human purpose and control, although demanding human conformity and cooperation. These four facts are the development of the child, the development of language, the conditions we must meet to escape economic disaster, and the way of life that must be followed if there is to be any progress. We shall mention two other facts that demonstrate the same conclusion.

We can approach the greater good only by way of experiment. That means we are dependent upon a form of dynamic existence to achieve the good. If we were sovereign in our own right, we could make our plans and put them through without experiment. But we cannot. We must grope, trying first this, then that, until we find that way of life and kind of social organization which is so adjusted to the requirements of this form of dynamic existence on which we depend that we can move with it to the greater good.

Stumbling on God Unawares

The sixth fact which shows we are thus dependent may be put in the words of John Dewey. I know many religionists will sniff at the mention of John Dewey. That is regrettable. His words are: ". . . if we could slough off the opinions that have no living relationship to the situations in which we live, the unavowed forces that now work upon us unconsciously but unremittingly, would have a chance to build minds after their own pattern, and individuals might, in consequence, find themselves in possession of objects to which imagination and emotion would stably attach themselves." (Individualism Old and New, page 70.)

I do not mean to suggest that Professor Dewey was conscious, in this remark, of saying anything that had any religious significance. But that makes it all the more striking. When we get down to the ultimate basis on which we must deal with our greatest problems, we stumble on God and religion unawares.

The six facts mentioned make it plain that there is a power operative in our midst to which we must commit ourselves completely so that we shall be molded into its ways. Our opinions, ideals, ways of striving, must be transformed by it. Reverently, lovingly, we must experimentally shape our social programs and personal purposes to meet the requirements of it. We sin when we do not do this.

This power is holy because its ways are not our common and cherished ways, and yet are supremely good, while ours are not. We must allow it to make us anew, holding no cherished belief or ideal of our own merely because we think such a belief will give us optimism, courage, peace and hope. These desired states of mind we must get through the completeness and ardor of our devotion, and not by beliefs specially designed to produce such subjective effects. Love casteth out fear.

There are four different ways of life, according to which one of four different loyalties may dominate. I may live supremely for what will satisfy my own desires as they now are. I may live supremely to satisfy the desires of certain others. I may live supremely to satisfy the desires of all mankind. I may live supremely for that power which transforms our desires so that we become progressively participants in a common total good, very different from what we now desire, but a supreme good in which we all may have a oneness far beyond anything thus far achieved.

The first of these four ways is egoism, the second

altruism, the third humanism, and the fourth theism. The fourth is not only theism but that form of it which finds supreme exemplification in Jesus. I stand for the fourth. I maintain, on this analysis, that I am more theocentric, less humanistic, than either Mr. Macintosh or Mr. Otto. If there is anyone standing midway between the other two, it certainly is not I. Mr. Macintosh and Mr. Otto are closer together than I am to either. The whole course of this discussion demonstrates that. But for God's sake I wistfully seek a oneness with them.

The Conversation will be continued next week with Professor Macintosh as the spokesman.

Three Poems by Motoichiro Takahashi

To the Nation of Japan

WHAT are you doing?
Clearly Japan's action is against the principles
And agreements of the League of Nations,
And against the World Peace Pact.
If you have any conscience left,
You cannot speak of such nonsense as "legal defense."

Become not the enemy of humanity!
The eye of God cannot be deceived.
Repent now, or you must receive great punishment.

Are there no men of conscience?
Are there no true patriots?
Why are they silent?

To the Republic of China

WHEN your country is overwhelmed with a great flood
And troubled by internal dissension
We do not help you, but rather further the Manchurian aggression!
Japan is indeed militarist!
If we do not reflect and repent,
We shall receive God's punishment.

Your country, now working out the problems of your revolution,
Are we Japanese helping you?
Or rather disturbing you?
Deeply we are shamed.

Whatever militarists and so-called men of intelligence say,
Their will is not our will,
Their action is not ours.
We pacifists are weak yet,
But we are fighting against militarists and imperialism,
And some day, casting them off,
We shall be able to heartily grasp your hands.

Let us unite, and from the whole world,
Drive out all social evils,—the sweating and the parasites,
And achieve a peaceful world,—the Kingdom of God.
Militarists do whatever they please,
And so-called men of intelligence flatter them,
But the land of egoism which results is not the true Japan.

I dream of the day of the Union of Asia,—
Flags of China, Russia, India and Japan floating high,
And all Asiatic nations becoming sources of blessing.
Supplying each other's needs,
Helping and loving one another.
Let us bring in the rejoicing of Asia!
Is it not our mission?

We hold out warm hands to your country,
Heartily do we long for the completion of the Revolution
And for the Union of Asia.
We pacifists, feeling our powerlessness, and neglect of duty
And ashamed at our country's action,
Yet assure you of the sincerity of our hearts.

To the Empire of Japan

POWERFUL army and navy, unbeaten,
War-genius, Japan the militarist!

But Asia and the world are not for her.
Brutal is the force which stands not upon social justice.
Resentment of four hundred million in the China Republic,—
Determination of Soviet Russia,—
What will you do with the whole world's hate?

Shall you not awaken till beaten down and crushed like Germany?
Let us not make our beloved Japan a second Germany—
Germany, tottering on the edge of a precipice,
And torn between Fascism and the Communist revolution.

China, Russia, America and Japan are neighbors!
Let them cast away their arms and help one another.
Harmonious and loving.
What need for devices of fear?

Reflect and ponder well within your soul.
Will not Japan awaken till she is beaten and crushed?
Are you looking to armed force for solutions?
Arms will but increase the trouble,—
By love and reason comes the solution.

Militarist Japan, reflect and repent.
Fear God and His Punishment.

MAY SURVEY OF BOOKS

Old China Defends the New Order

CHINA SPEAKS. *By Chih Meng. The Macmillan Company,* $1.50.

THIS timely book ends upon a comma. No one yet knows what the issue in the orient is to be. Here is a vigorous statement of China's case in the present crisis, appearing with singular aptness when the American secretary of state has just landed in Geneva, when the 19-power commission of the altogether "extraordinary" league assembly has resumed its sitting, and when the Manchurian commission of five (including an American general) has reached the most crucial stage of its unprecedented task.

The smoke of battle has cleared over Shanghai, but only the most naive observer would say that the crisis is past. Its less dramatic but more ominous stage has just begun. Japan has vindicated her highly sensitive national honor by a face-saving victory at Shanghai, she has consolidated her position with amazing thoroughness in Manchuria, and now feels in a favorable position to bargain for what she was in any case determined to achieve. Public opinion in this country, incapable of any prolonged period of idealism, is beginning to count in dollars and cents what might be the cost of further pressure upon the island empire. The inertia of a sorely distracted world is beginning to tell in favor of Japan.

All of which makes this sober statement by Mr. Meng the more timely and tonic. Here is a handy summary of the story to date, packed into pithy chapters, which will help us to grasp the main lines of the tragic picture. For those who cherish hopes of a more Christian order among the nations, the moral issues are drawn with searching candor. The author is one whom many Americans have come to know and respect through his association with the student Y. M. C. A. His more recent post as associate director of the China Institute in America has brought him into close touch with the ablest cultural and political groups in the two countries.

This outline summary, for such it is in the best sense, is both readable and accurate. Its accuracy is vouched for by the semi-official stamp of its two-fold introduction. One of these is by no less an authority than W. W. Yen, China's present advocate at Geneva, and the other by Professor W. W. Willoughby, whose knowledge of peoples and governments in the far east is unsurpassed. In commending Mr. Meng's interpretation of the Chinese case, Dr. Yen points to the deeper implications: "Will the new order (in international life) gather to itself strength and survive; or is it destined to find disaster on the rocks of human selfishness, greed and materialism? The Sino-Japanese controversy is the first great test. The old order is here pitted against the new." The introduction is dated in Geneva on March 10. One feels upon leaving the book that Dr. Yen has not overstated the issue.

The following salient points emerge with new force in Mr. Meng's treatment:

1. The whole conflict is of *one* piece. Shanghai cannot be separated from Manchuria, by any tortuous reasoning of Japanese diplomats, any more than Verdun could be separated from Alsace-Lorraine. No patriotic Chinese is deluded by the puppet republic in Manchuria, and no candid Japanese will deny that the clique responsible for the Mukden adventure have their eyes upon something far more presumptuous as the ultimate goal.

2. Japan's diplomatic case rests uneasily upon the horns of a dilemma: with one breath she demands that all outstanding issues (and these she has been reluctant to specify) be settled by direct negotiation between the two governments; with the next she argues, as an excuse for extending administrative as well as military control, that China has no effective central government. She insists upon settling national issues with a government which she then insists does not represent the nation.

3. Japan finds herself diplomatically isolated, to a degree unparalleled in recent history, *because* she refuses to recognize that a new international order is coming into being. Her "realistic" diplomacy during the world war found expression in 1915, when her ambassador in Peking justified the Twenty-one demands thus: "When there is a fire in the jewelry shop, the neighbors cannot be expected to refrain from helping themselves." And this attitude has not been notably affected by the "new diplomacy" since 1919—or 1928!

The book has certain limitations. It is no more one-sided than one would expect a lawyer's brief to be, but it would be more convincing if it admitted those flaws in China's case which the world well knows to be there. Also if it gave credit to those forces of liberalism in Japan, represented by Shidehara, Nitobe, Kagawa, which embody the only hope of a peaceful solution. But the book is written under strong emotion, and its restraint, if not its balance, is to be commended.

Further, the title is a misnomer. It is not China that speaks in the book, but a host of voices, mostly American, journalists, historians, economists, statesmen, for it is rather a compilation than the expression of a single mind. Mr. Meng would answer, with some justice, that it could not be otherwise, for the case of China today *is* the case of the whole world. The world is concerned to know (in the closing words, quoted from Mr. Lippmann), "Whether in the long run law can be vindicated against force." But the book ends upon a comma.

THEODORE C. HUME.

Schweitzer on St. Paul

THE MYSTICISM OF PAUL THE APOSTLE. *By Albert Schweitzer. Henry Holt & Company,* $3.00.

THE same thoroughgoing eschatological viewpoint, made familiar to us through "The Quest of the Historical Jesus" and "Paul and His Interpreters," is to be expected in this work. Even as Paul determined to know Christ "after the flesh" no more, and to act independent of those "so-called authorities" of Jerusalem, so we find the German scholar-saint in a true apostolic succession. The author, who might easily embarrass any of our major mission boards if he sought official sanction for his doctrines, is "thinking black" in the deadliest part of Africa, and is paying his own expenses as a medical missionary in order to serve the least of his brethren in ebony. Dr. Albert Schweitzer is sure of being en rapport with his readers, and these last have been increased through the translations of his works by W. Montgomery. The latter's sudden and lamented death, however, left the work of revision and publishing to the capable hand of Professor F. C. Burkitt of Cambridge.

Of course, when one like Dr. Schweitzer agrees so vigorously to differ with his contemporaries, he may be expected to extend this privilege to others and they most assuredly need it, for this book makes no small onslaught upon deeply ingrained convictions. The claim, for example, that "It is, therefore, to save Israel that Paul exercises his calling as the apostle of the Gentiles" (p. 184) is a violent reversal of usual judgment, and is hard to reconcile with the apostle's

general teaching about the grace of God and his avowed estimate of the real Jew (Rom. 2:29). We are shocked into sensibility, also, by the somewhat dogmatic statement that "by taking the doctrine of righteousness by faith as the starting point the understanding of the Pauline world of thought was made impossible" (p. 220). It is not hard to imagine a shudder running up and down the Protestant spine—if that part of the anatomy still exists—and Catholic and Protestant alike would stand aghast if this had been said prior to this century.

Schweitzer continues to oppose Reitzenstein and Bousset and those who make Paul the innovator of Hellenized Christianity. He draws a bold distinction between the Pauline "being in Christ" and the God-mysticism of the Johannine writings, and "this being in Christ" is held to be "the prime enigma of the Pauline teaching: once grasped it gives the clue to the whole." The apostle, it is said, never speaks of union with God or of "being in God" and, continuous with Jesus, who was eschatologically conditioned, he taught a Christ-mysticism. Whereas the Master's teaching of a Christ-mysticism was meant for a day when the coming Messiah went about unrecognized in earthly form, Paul taught for a post-resurrection age. Jesus was in the succession of Daniel and Enoch, but Paul followed the sequence of Baruch and 4 Ezra.

Still another startling part of the exposition is found in a change of the usual historical sequence which sets the Johannine writings *after* those of Ignatius and Justin. The Hellenization of Christianity at the end of the first to the beginning of the second century owes a debt to Paul, but it arrives at affirmations which would be "unthinkable" for him (p. 342). Like the eschatological, the Hellenistic mysticism must find support other than in the historic Jesus. The Logos-Christ bequeathes the Spirit, no longer limited by early manifestation, and this blessing becomes accessible through the sacraments. Indeed, the main significance of the death of Jesus is said to be in the provision of sacraments (p. 364).

Of the women mourning with the wife of Patroclus, the Iliad says that while they seemingly wept with her, yet in truth they were lamenting for their own griefs. One might say of this book that nearly all who read it sympathetically can find not only a eulogy of Paul, but also some confirmation for their own particular views. A good Catholic can concur with the idea here set forth that "the atoning death of Christ does not procure continuous forgiveness of sins" (p. 147), and that mystic union with Christ is also necessary for redemption (p. 380). A dispensationist could glean comfort from the statement that Paul's compelling motive came from the necessity of filling up the number of the elect (p. 182). Mystics will find in the sixth chapter on "Dying and Rising Again with Christ" strong sanction for their position. Calvinists will grasp at the claim that the determining factor in the mind of Jesus was not that he should die for humanity as a whole, "but for a definite number" (p. 58). The evangelically-minded must endorse the criticism of "the Kingdom-of-God religious movement" as only an incomplete Christianity (p. 382), and even Prof. Harry Elmer Barnes and the glorious company of the humanists would express a Te Deum for the words, "Those who continue to preach an ethic based only on the words of the historic Jesus are guilty of an unpardonable anachronism" (p. 297).

It is paradoxical to find one who deals so lightly with historical Christianity, who finds Paul's mysticism in his relation to the glorified Christ, and the Ignatius-Justin-Johannine mysticism in a dependence upon the Spirit through sacraments, concluding his story with such confidence in Paul "as the patron saint of thought" and as the one who can so elevate Jesus above the temporal that he transcends definition. Such a world-view has undoubtedly given an impetus to a truly great spirit in the person of Dr. Schweitzer. Yet, in estimating the work as a whole, there comes to mind a sentence about mysticism from the late Sir Henry Jones: "Intuitions are always the fruition of toilsome experience . . . but intuitions leave no foot-marks."

W. P. LEMON.

Is a Debacle Really Coming?

BREAKDOWN: *The Collapse of Traditional Civilization. By Robert Briffault. Brentano's,* $2.50.

DOCTOR BRIFFAULT views, more with hope than alarm, the approaching doom of civilization. The only thing new here in the discernment is his limitation of the collapse to "traditional" civilization, leaving us the rest, with a "fuller and richer life to come." His conclusions are reached by following a plan, the differentiation of social from individual psychology. Individual psychology, he says, is to be ignored, for behavior, in this category cannot be predicted. (Someone else told us that by remarking that one could make three observations of a cat and three of a comet, but that the date of the comet's return could be more accurately predicted than the direction of the cat's jump.) So social psychology is studied and used, for it is confined to one order of motives. So.

It will be found necessary by the reader to check illustrations rather carefully. For example, the American senate is cited as an establishment based upon the tradition of the governing feudal lords of Europe. Now the chorus of the union is not swelling in complete harmony in praise of the American senate, but most child histories teach, without successful contradiction, that the American senate was established as a compromise to secure adequate representation for thinly populated colonies which felt themselves to be otherwise important. The feudal lords had little to do with the matter, but even if they did influence the fathers, the result contributed to the successful establishment of the union.

The thesis appears to be a work of rationalization. The faults in our social order are many and recently conspicuous. They may lead to a breakdown. But not simply because they have existed from 5,000 B. C., or because the flux of life leaves no clear lines of demarcation between generations.

HAROLD HALLET.

The Optimism of John Dewey

PHILOSOPHY AND CIVILIZATION. *By John Dewey. Minton, Balch & Company,* $5.00.

EVER since 1916, when his epoch making book, "Democracy and Education," stirred the minds and hearts of thinkers throughout the world, John Dewey has been the living expression of his philosophy, and has grown with his problems. Every one of his many books since that time has become a landmark of progressive thinking, as well as a further elaboration of his method. "Experience and Nature," 1925, represents the high peak of his metaphysical development. His latest book is evidence that with his advancing years he has been able to devote himself with increasing warmth and enthusiasm to civilization's many problems. His treatment of every one of these grows logically out of the basic principles of his philosophy, and bears the stamp of his vigorous personality.

"Philosophy and Civilization" is therefore a typical Dewey book despite its unusual variety of subjects. Its eighteen

essays could be arranged in any order without doing violence to the underlying thought with which Professor Dewey's readers are well acquainted. The integration of all life, which he preaches incessantly, preserves the thought stream in unbroken continuity from the first chapter to the last. And what are the subjects? "Philosophy and Civilization," "The Development of American Pragmatism," "The Inclusive Philosophic Idea," "Qualitative Thought," "Corporate Personality," "The Unity of Behavior," "Philosophies of Freedom," "Body and Mind," "Science and Society," and still others; and each of these, although difficult at times, has the power to thrill and inspire anyone who will take the trouble to read and understand. John Dewey is indeed the prophet of philosophical optimism and of modern humanism in their finest form and expression; and his outlook on life grows on one from volume to volume and from year to year. In this book, more than in any of its predecessors, philosophy is brought "to earth," the great goal and purpose of Professor Dewey's thinking. Although he is no dogmatist he holds certain beliefs with dogmatic zeal. He does not pretend to have the solution of the problems which he here discusses with such rare insight and with such canny penetrations; and he has no illusions as to the enormity of the task which he has set for contemporary philosophy; nevertheless he is quite sure that his method, which he calls "empirical naturalism," is the way—the only way, in the last analysis, to a "full, rich and free life."

This means, of course, that we must have unshakable faith in ideas and in the efficacy of human intelligence. "What we insist upon above all else," says he, "is that intelligence be regarded as the only source and sole guarantee of a desirable and happy future." As he strikes this note in his first great book, so also he strikes it in the first essay of this latest volume, and in the remaining seventeen essays as well.

With even greater force does Professor Dewey emphasize the necessity of viewing nature as one inclusive and integrated whole. Dualism does not appeal to him. Plato's distinction between the ideal and the real, Kant's phenomenon and noumenon, theology's natural and supernatural, religion's material and spiritual are alike repulsive to him. Many of the evils of contemporary life are directly attributable to these unnatural categories and divisions. Our traditional distinction between body and mind, for example, is directly responsible for the fundamentalist attack on the theory of evolution; and here, of course, is the heart of Professor Dewey's philosophy. Again and again he reiterates the evils of such dualism in education and religion. We have been accustomed to separate the physical from the spiritual, science from art, body from mind, industry from culture, things from ideas, and knowledge from practice. The first problem of philosophy is to bridge these artificial divisions, to break down the traditions which have created them, and to reconstruct man's thinking on the basic conception of the integrated and continuous order of nature.

The entire question of human freedom is involved in this conception of reality, for freedom can come only in the degree in which man considers his relation to the whole, and has the power and the technique to act accordingly. "We are bound together as parts of a whole, and only as others are free, through enlightenment as to the nature of the whole and its included parts, can anyone be free. Law, government, institutions, all social arrangements must be informed with a rationality that corresponds to the order of the whole, which is true nature or God." This freedom has not yet been attained, because whereas the world has made extraordinary progress in the outward applications of science, it has not made any significant progress in its moral and intellectual attitudes. Concerning physical conditions and energies we think scientifically, but the entrenched and stubborn institutions of the past stand in the way of our thinking scientifically about human relations and social issues. The great scientific revolution is therefore still to come. "Great as have been the social changes of the last century, they are not to be compared with those which will emerge when our faith in scientific method is made manifest in our social works."

Realist that he is, Professor Dewey is nevertheless an ardent idealist. His ideal is a society saved by purposive intelligence, functioning through scientific method. He does not always escape generalities, and he regretfully admits that the exact procedure is not yet known. He only believes it will be discovered. At this point, of course, his optimism leaves one suspended, and hoping, but unconvinced; for he cannot say how moral attitudes will be directed scientifically so as to exalt civilization rather than destroy it. Bertrand Russell thinks that science will eventually destroy civilization. Let us hope that John Dewey's faith, rather than Bertrand Russell's despair, will in the end be justified.

EDWIN T. BUEHRER.

Dealing With Actualities

TWENTY-ONE. *By Erdman Harris. Ray Long & Richard R. Smith,* $1.50.

ERDMAN HARRIS has written an intensely interesting and valuable book. One who is past twenty-one wishes that he might have read such a book as this when he was nineteen or twenty. Then, such subjects as Mr. Harris now discusses were discussed in a language which aroused the curiosity and imagination of young men, but did not enlighten them about the things which they needed to know. This book is modern, and frank. The author raises vital, fundamental questions. Choosing a job, pleasure, getting along with others, personality, sex and marriage, money, and religion and philosophy.

The chapters on choosing a job and cultivating a personality are packed full of wholesome advice and wisdom. The author does not lay down any magic formula for success. He holds that there must be genuine ability, deep interest in one's work, a market for what one has to offer, and the element of usefulness in it all. On the subject of personality there is a timely warning against taking the advertisements in the magazine sections too seriously. Here, he points out, "all the arts of persuasion and the devices of psychology are being used to make suckers out of yearners." Spending fifteen minutes a day with a nine-dollar book will not make a ten-thousand-dollar-a-year executive out of an ordinary man, and reading two of Emerson's essays will not make presidents out of clerks.

Sex and marriage are discussed in perfectly plain language. Things which every young man ought to know are handled in such a way that the most sensitive need not be shocked, or the morbid curiosity of any needlessly aroused. The author is convinced that both history and human experience make monogamy the ideal for home life. "With all its difficulties," he says, "monogamous marriage can be made to work; and if it is really successful, it works better than anything else." The chapter on money is one which every young man who contemplates marriage ought to read. The utter lack of knowledge about money is at the bottom of many unsuccessful marriages. The author pays his respects to the popular American game of "keeping up with the Joneses," by urging all young couples to run their own lives and not be mastered by the unnecessary conventions of the social game.

The closing chapter on a right philosophy of life deals with

both philosophy and religion in a fresh and thoroughly unconventional manner. Both philosophy and religion are simply ways of "looking at things which affects one's ways of living." Man must live in a universe which is "unbelievably immense, unbelievably intricate and complex," and yet, "genuinely law-abiding," and the attitude which he takes toward this universe, and his fellow-travelers on the planet which we call the world means everything to his success or failure in life. Man must have some philosophy or religion which will enable him to live in this universe and come to terms with the force or power which is back of it all.

B. H. Bruner.

Eighty Songs at 80

New Poems. *By Edwin Markham. Doubleday, Doran & Company,* $2.00.

A POET who in his own compositions leans toward classical subjects and lilting lyrics of nature once criticized Edwin Markham because he could not get away from his original "Man With the Hoe" obsession: he must always be writing about justice for the underdog, beauty for tenement-dwellers, a full dinner-pail for factory-workers. All which is one of the most complimentary remarks ever made in my hearing concerning "America's poet-laureate"—as Dr. John Haynes Holmes called Edwin Markham as he helped him celebrate his 80th birthday anniversary late last month.

But this critical poet was wrong. Those who have read widely from Mr. Markham's work are aware that he has written in many veins, and in most instances successfully. This volume of new poems, to which he gives the sub-title "Eighty Songs at 80," includes love songs, nature lyrics, sonnets on death, immortality, art, nature. In the entire book there are but a few poems of "uplift"—too few to satisfy at least one of his admirers. We are thankful for two. One of them "The Toiler: the Hoe-Man of the Ages,"

> Outcast and cursed, befooled and flayed,
> With earth's brute burdens on him laid . . .

The other is "If He Should Come," which begins:

> If Jesus should tramp the streets tonight,
> Storm-beaten and hungry for bread,
> Seeking a room and candle light
> And a clean though humble bed,
> Who would welcome the Workman in,
> Though He came with panting breath,
> His hands all bruised and His garments thin—
> This Workman from Nazareth?

Who would welcome him? I wonder. And Mr. Markham, in simply asking such questions as this, is doing good service. But he has done more—he has written a genuine poem, which will live long.

Edwin Markham has revealed great skill in the writing of quatrains. His "Outwitted" is perhaps as widely quoted as any four lines of modern poetry, having been translated into thirty-eight languages. And here is another quatrain from his new volume. He calls it "The Third Wonder":

> "Two things," said Kant, "fill me with breathless awe:
> The starry heavens and the moral law."
> But I know a thing more awful and obscure—
> The long, long patience of the plundered poor.

This may not have Keatsean qualities, but it says something and says it effectively.

I may be entirely wrong, but it seems to me that Edwin Markham is at his best—passionately effective—when he writes in behalf of justice and brotherhood. Many poets can produce lyrics fully as good as he has written, but poems like "The Man With the Hoe" and his "Lincoln" come but once in a generation. They are prophetic poems, and great prophets like Markham are few.

Many readers will be interested in reading the poem "Walt Whitman" which was read by Mr. Markham in 1931, when he unveiled the Whitman bust in the Hall of Fame in New York university. Many will prefer the brief lyrics, such as this, entitled "Araby":

> Oh, there is waiting for my heart
> A fountain and a friend:
> I'm off today for Araby,
> Where all the rainbows end.
>
> I'm up and off for Araby,
> A-carrying my pack:
> And all the stars of heaven are in
> The bundle on my back!

That last statement is exactly true of Edwin Markham, as those who know this poet face to face will testify. With all his pity for the poor and the oppressed, Edwin Markham is even today a buoyant, optimistic personality. When a friend recently met him, and asked him how he was, he replied, "I'm still living triumphantly!" This is because he has never, in his long career, given up his ideals.

This is Mr. Markham's fifth book of verse. May there be a sixth—perhaps "Ninety Poems at 90."

Thomas Curtis Clark.

Delving in Religious Origins

Faith, Hope and Charity in Primitive Religion. *By R. R. Morett. The Macmillan Company,* $3.00.

THOSE who know Dr. Morett's earlier book, "The Threshold of Religion," will open this with happy expectations and not be disappointed. The author is a distinguished anthropologist with an amazing erudition which he manages with a sure touch. These lectures were given first in Boston on the Lowell Institution foundation and later with some amplification given at St. Andrews as Gifford lectures. The author's respect for such high-minded audiences has saved his deliverances from being too "popular." The lecture motif keeps the chapters free from an excessive technicality. They are good reading.

In "The Threshold of Religion," Dr. Morett held religion to be "a constant and universal feature of man's mental life." In these lectures he is a bit suspicious of the mental life of the savage and concludes that feeling mostly supplies the primitive their assurance of being in touch with some higher power, or powers. He defines religion—for the anthropologist—as the primitive will to live, which is to begin with an affair with and of the emotions. He develops this thesis in an examination of such feelings as most strongly stir the savage breast with especial reference to the ways they have been so sublimated as to supply the mother-stuff of religion.

He declares for hope as the fundamental thing in religion, since it is most essential. Most essential to the will to live. He then considers in turn fear, lust, cruelty, faith, conscience, curiosity, admiration and charity. He does not attempt to pass behind the social urges and controls—being an anthropologist—but he does indicate how all these combine to give man a citizenship in something higher than his own group.

I should think Morett's distinctive contribution to be in his use of *Mana,* which is just now the protoplasm of religion for one great school. He differs from Durkheim and Frazer

for whom Mana (or Makanda) is everything which exhibits power in action, "the principle of all that lives or acts or moves." His Mana is not the secret of how a rite works; it is the secret of how to work it and he is urged (the savage) to seek for Mana within. It would need more than this review space to develop the implications of this position. It is about half-way between the old conception of religion as the effort to be in right relation with all outer power and the school which makes it entirely subjective.

The power of the book is in its use of a great body of obscure fact to establish a position. The charm of it is in its wide and suggestive range. The obiter dictas are delightful, as when, for example, he intimates that nordic superiority is due to the fact that our not too remote ancestors won out against the saber-tooth tiger, and other vigorous and well equipped competitors for a place in the sun. Incidentally, I always wonder whether the savage would agree with all our explanations and interpretations of him. At any rate, Dr. Morett has made other sound contributions to our knowledge of the beginnings of religion. GAIUS GLENN ATKINS.

Dependable Popularizing

RAMBLING THROUGH SCIENCE. *By A. L. De Leeuw. Whittlesey House, McGraw Hill,* $2.50.

A BOOK by an engineer with the unusual gift of writing well, and with highly acceptable accuracy in the difficult field of satisfactorily popularizing science. It is as if the author took a group of friends of limited scientific background through the intricate labyrinth of the rejuvenated, theoretical aspects of the physical sciences, explaining by means of clever analogies the difficulties of relativity, curved space and the rest of the more widely known findings of Eddington, Einstein, Jeans, Planck, and so forth. Sufficient detail and historical retrospection provide the desirable balance.

Science, starting out with a great variety of materials and forces, has arrived at a point where it seems almost certain that there is only one material and one force, but so far it has been unable to connect this force with anything else. The greatest stumbling-block seems to be the universal force of gravitation, but this may lose some of its mystery through equations of Einstein showing the relation between it and other forces. Positive identification awaits the morrow; perhaps it will be a century hence, or perhaps it has already been made a few days ago. Down to protons, electrons and energy as we are, when all the forces and materials shall have been reduced to one single element, we will ask what the element is made of, or what produces this force. "There can be no end. We are as little able to settle on the first origin of things as we are to conceive of the beginning or end of time or of space. How foolish then to speak of the war between science and religion! Whether the creator be called God or nature, we confess we are confronted with the unfathomable." Science, the author goes on, does not seek this creator. It only seeks to simplify the relation existing between the millions of seemingly unrelated things. It is succeeding, but there is no end of it.

This book is especially excellent if you have become confused by other books of its kind. Let some of the titles of the chapters intrigue you: "Spiders and the Fourth Dimension," "How Tall Are You?" "A Modern Widow's Cruse," "About Slot Machines and the Quantum Theory." Science needs more interpreters of this especial background, for rare is that specialist who can adequately simplify his findings for the average reader. N. M. GRIER.

Not a Shock in a Shipload

IF WE WERE CHRISTIANS. *By E. M. Lawrence Gould. E. P. Dutton & Company,* $1.25.

WHEN a Christian apologist starts out to defend Christianity, he generally does so by assuming that Christianity is the sum total of the best that exists in morality, ethics, mysticism and practical life. A Jewish apologist, defending Judaism, would certainly take issue with such a defender of Christianity, but might make the same mistake by assuming that Judaism is simply the sum total of the world's best. This typical method is the one used by this author, who from first to last simply assumes that whatever is good is Christian—or vice versa. This is not a bad assumption to make when one is dealing with adolescent minds in, say, a pastor's confirmation class; but the mature reader hopes for something more discerning and exact. The damning weakness of this book is not, however, either its juvenility or its bald assumption of what constitutes a Christian. Rather, its weakness lies in its safety, its harmlessness, its lack of challenge. An exploiter of labor could read the chapter on "The Neighbor" in eight minutes, and with never a qualm of conscience. The militarist could read the same chapter with nothing more violent by way of reaction than a tolerant sense of mild disapproval. Just what comfort an unemployed laborer could derive from the chapter on "The Social Order" would be hard to state; but he could read it in eight minutes, for every chapter is just eight pages long.

But Bishop McConnell, who wrote the introduction, stated it with perfect clarity and succinctness when he said that this book is "sound." Just so it is. And after reading it, one wonders if "sound" doctrine can offer any real help to us in meeting the racial, spiritual, political, economic and social problems of today. This book is perfectly safe for the most timid soul. It has an excellent style, pleasing readability—but not a shock in a shipload.

CHARLES STAFFORD BROWN.

Sources of the Augsburg Confession

THE AUGSBURG CONFESSION. *A Collection of Sources with an Historical Introduction. By Michael Reu. Wartburg Publishing House.*

IN 1930, Lutherans all over the world celebrated the 400th anniversary of the Augsburg confession. German scholars in particular used the occasion to review the history of the origin of the confession with the help of the vastly increased modern knowledge of the events of the reformation period. The result of their research was that practically all the facts which must be known for the understanding of the most significant symbolical book of Protestantism were brought to light and fruitfully discussed.

Professor Reu, professor at the Wartburg seminary, Dubuque, the distinguished and learned historian of the Lutheran catechism, set himself the task of making this research available to American readers. The book under review is the product of his efforts. It contains three introductory chapters in which a discussion of the origin, the defense and the history of the Augsburg confession is offered, but its most valuable part is the collection of the most significant documents relating to the confession. They are mostly presented in English translation (the greater number of them for the first time), but the text of the confession itself is given in German and in such a way that the four most important versions of the text are printed in parallel columns, so that the reader receives a graphic picture of the changes which the document

underwent until its completion. The American recension of 1855 is also reprinted.

The significance of this publication is indubitable. Historians and historically interested ministers will be grateful that by this collection all the important documents relating to the confession have been made easily available. The introductory chapters by Professor Reu offer a good, dependable and informing review of the findings of modern Protestant scholarship. It seems, however, that they are somewhat too lengthy, and it is unfortunate that they are marred by not infrequent, though unimportant, misprints.

The work is recommended as a good historical source book.

W. PAUCK.

Words of One Syllable

THE ROAD AHEAD. *A Primer on Capitalism and Socialism. By Harry W. Laidler. T. Y. Crowell & Company,* $1.00.

A LARGE Presbyterian church in the suburbs of one of our cities recently completed a series of midweek meetings on "Blueprints for America in the Future." These Christians sketched possible plans for the economic, civic, international, artistic, and organized religious life in an ideal society. Had it been off the press this elementary "primer" by Dr. Laidler would have been a splendid help. The author outlines the economic development of western civilization since the middle ages. At one point he pictures ideal economic arrangements with a modern Rip Van Winkle story, Rip falling asleep in 1932 and waking in "a cooperative commonwealth." This kingdom of God on earth which Rip finds planned and executed by "cooperate-ists" or "social-ists," has nothing at all to do with dividing up the marbles equally, and starting over again! The hope is to get our mines, oil-wells, power plants, telephone and radio systems owned by the nation for public use and not profit, as also the steel factories, banks, and the automobile plants. The class of '09 at Yale does not, in this great society, judge John Doe's success in the "American National Railroad" (public-owned) in terms of a million dollars, but rather in terms of social usefulness, as they esteem the achievement of a classmate who entered teaching or medicine. In that day the health of the people will be taken care of by society itself, and the doctors and the professional people in public health service will spend most of their time in preventing sickness instead of merely curing it. "Entertainment is (in this plan) provided by the community as well as by voluntary groups of artists."

"The Road Ahead" to the ideal society will be through a different environment than America's past, but it will *not* be via communism, Laidler insists. While the author is a convinced socialist he has written these 86 pages with restraint, careful reasoning, and no party ballyhoo. Apart from any particular philosophy of political economy, the spirit and high aspiration of this primer on building the Great Society are harmonious with the nature of Christianity.

EVERETT R. CLINCHY.

Still Unsolved

THE RIDDLE OF THE NEW TESTAMENT. *By Sir Edwyn Hoskyns and Noel Davey. Harcourt, Brace & Company.* $2.50.

WE ARE accustomed to the problems of the New Testament; this book presents them as a riddle. But one always expects a riddle to be solved, which is not necessarily true of a problem. The problems of the relation of the historic Jesus and the Christ who is the object of faith, of using scientific methods to discover the historic Jesus, to determine what actually was the message of Jesus, and to find whether Jesus or his followers gave the content of the church traditions—these constitute the riddle of the New Testament.

The exposition leading to the suggested solution has all the air of learning; proceeding through the several fields of language, textual history, traditions about the gospel writers, the synoptic problem, the forms of the gospel teachings, and the various New Testament theologies, the authors exhibit a conscious use of biblical criticism. Unfortunately, their learning is one-sided; it is almost exclusively British and Anglican, and it is characterized by a theological bias. The particular axe which is ground in every chapter is that Jesus taught no humanitarian social message; it is insisted that he taught religion, and it appears that it was the theology of the authors of the book which Jesus taught. The changes are rung on this theme in a rigid either-or formula.

The result is that the riddle is not solved; the terms are merely restated into a particular form. Perhaps the authors have their satisfaction in their exhibit of what they believe is significant learning. But the questions will continue to be persistent, and it may be hoped that an equivalent amount of mental effort will at least rephrase the riddle in terms which are more attractive to the modern temper and more effective in meeting contemporary social needs.

DONALD W. RIDDLE.

Flamingo in the Wind-Swept Sky

ONE WAY TO HEAVEN. *By Countee Cullen. Harper & Brothers,* $2.00.

THE prose-writer speaks with the tongues of men: the poet speaks with the tongues of angels. But though in physical things the greater includes the less, the common nonsense of men is disinclined to admit the same law in the life of the spirit. From the noble Carlyle to the bumptious Mencken, certain critics who see poetry as through a glass eye darkly, have denied that the poet can write prose. To which the answer is a simple mention of the greatest master of English prose, Shakespeare; not to cite Milton, Keats, Poe. . . . And to the poets who can write prose we must now add Countee Cullen.

Countee Cullen is one of our few living American poets. Rich with the color of copper suns—innumerable of stains and splendid dyes as are the tiger-moth's deep-damasked wings, so that his work glows like Keats'—his poetry is (among our feeble, cerebral generation) a flamingo amid moulting bantams. The dark elfin mysticism of Frost and his colors of purple wild-grape and pale white-birch, alone can compare with Countee Cullen—and even they, by comparison, seem cold.

And now Countee Cullen has written distinctive prose also. "One Way to Heaven" is rich, tanged, glowing: "cut these words, and they would bleed." It has the verbal glow of a tropic fruit. It is rare, also, in our chaste, intellectualized, anemic generation, because it tells a story with zest, and creates a hero. Here is no 100 per cent-intelligentsia record of a wing-clipped psychopathic eagle: here is Sam Lucas—loving the gypsy trail, taking his fun where he finds it, untroubled by humanist decorums or sophistication of the modern distemper. His picturesque recurrent reformation that brings him the daily bread with plenty of butter on it—his love for the lovely, pious Mattie—his struggle to cease being the wild hawk in the wind-swept sky—his reaction from Mattie's increasing puritanism—his gallant death-bed lie that soothes his troubled wife . . . bring to us (disguised as a pagan scamp) one of the few heroes in modern fiction.

The architecture is excellent: a frame of vivid narrative; then (a white, central light, emphasizing the black-and-crimson) a witty, mordant picture of intellectual Harlem, sparing neither white nor black; then once more the drama of pity and terror in simple human hearts. The book is too free, impartial, insouciant of cherished ideals (both white and black) not to make enemies—which is the reason that free spirits will be its friends. It does the thing that the modern world most needs: it turns its back on mere ideas and ideals, and seeks reality.

E. MERRILL ROOT.

The Adventure of Home Missions

GOD AND THE CENSUS. *By Robert N. McLean. Council of Women for Home Missions,* $1.00.

HERE is a writer who knows how to choose a title that is not anemic. A book with that name must have something between the dedication and the appendix. Moreover Dr. McLean knows how to make the treatment of a subject attractive—would that all missionary enthusiasts had that gift! Born of missionary parents in Chile, he grew up in Oregon, did some interesting work in Porto Rico, and was for four years head of the department of Spanish at Dubuque university. His work now is concentrated chiefly in the southwest where he represents the Presbyterian church.

"God and the Census" is a delightful book. It is full of good humor, which is not so rare in missionaries as is often suspected. True, when one is in constant contact with ignorance, vice and squalor it is the rare person who can come through the years with a real sense of humor about missions. Dr. McLean tells the unvarnished truth in a series of good yarns over which one can get many a thoughtful laugh.

Dr. McLean is not one-sided in his interests. There are intimate stories of the fight for civic righteousness in which the church has always marched in the van, as those who reside in our western cities well know. He tells of the days when there had to be schools, and the church supplied them, and of the educational task still ahead. There are graphic stories of the fight for healthy bodies, particularly in the tropics where medical missionaries sometimes died, and still die. There are the worldly-wise young outlaws who are reached through the playground and recreational centers. He discusses the problems of race, and where is the church that practices its religion on this line? And lest we get the impression that religion merely prays for rain we are told that a single missionary was responsible for the agitation that resulted in the Coolidge Dam which brought the water of life to the Pima Indian.

O. R. WARFORD.

The Checkered Career of Confucianism

THE ORIGIN AND DEVELOPMENT OF THE STATE CULT OF CONFUCIUS. *By John K. Shryock. The Century Company,* $4.00.

THE Chinese revolution, with its accompanying upheaval in every phase of Chinese life, has practically ended the observance of the cult of Confucius. "The teacher of ten thousand generations" is for the moment outmoded, and school children daily do reverence to the name of Sun Yat-sen instead, while the temples to the ancient sage fall into disrepair through disuse. It is interesting at a time like this to go back to the beginnings of the Confucian cult and to watch its unfolding. There is a great deal more of romance in it than is usually assumed. Probably no founder of a religion who finally arrived at the exalted position of a deity has had a more checkered posthumous career than Confucius. Although revered and "worshiped" as an ancestor by his own descendants, it was 300 years or more before any considerable number outside this limited group paid him this honor. Even after his first meager recognition as worthy of worship he was advanced but slowly from lower to higher rank among those so recognized by the state. Political intrigue had not a little to do with it. Shifting kings and dynasties now caused his greater elevation or his lowering in the scale, and it was not until in 1906 that he was finally raised by the ruler of China to the rank of equality with Heaven and Earth—a futile concession designed to win support from the literati for the tottering Manchu dynasty.

Professor Shryock has performed a valuable service to scholarship in this detailed study of the fortunes of the state cult of Confucius. By deliberately limiting himself to this one phase of Confucianism he has been able to do a thorough and painstaking bit of research which was much needed. It is to be hoped that other monographs of this character will be forthcoming. Needless to say, the author has worked chiefly in the original source materials and many of his numerous references will be meaningless to readers unable to read Chinese.

This, however, does not mean that the book would be of interest only to scholars. Any intelligent reader without special knowledge of China would find it well worth reading, for while narrowly limited in its main purpose, it contains a wealth of material on the general phases of Chinese culture, particularly education. Furthermore, the author has, in most of his chapters, after a critical presentation of the material, ended with a simple non-technical statement of his conclusions. His final chapter gives an unusually simple and clear resume of the results of the study. The extensive appendices and bibliography will be of especial interest to scholars.

CHARLES S. BRADEN.

The Poet Sees

LYRA MYSTICA, AN ANTHOLOGY OF MYSTICAL VERSE. *Edited by Charles Carroll Albertson. The Macmillan Company,* $3.00.

IF THERE were any need of refutation for Doctor Johnson's dictum that "all that pious verse can do is to help the memory and delight the ear, but it supplies nothing to the mind," such a volume as this would furnish it. Fortunately, there is no such need, and anthologies of religious poetry can be used for edification and delight, not for argument. Mr. Albertson has made a notable collection of the greatest religious poems of all time—for great religious poetry is nearly all, in some sense, mystical. The first essential for great poetry of any kind is a vivid experience. If the experience concerns things divine, or those aspects of human life which are themselves most divine, the result is religious poetry. But such an experience is of the very essence of mysticism. It is such a broad definition of mysticism that is reflected in the choice of the materials in this anthology. The poets here represented are not merely the dreamers of dreams and the seers of visions, but all sorts of men who have had vivid experiences with life itself on terms which gave assurance of its divine quality. The arrangement is chronological. There is a fair proportion of translations from languages other than English. Four-fifths of the material is of the nineteenth century or later, and one-third of it is entitled to be called contemporary. The introduction by Dean Inge is a meaty essay on mysticism and its expression in poetry.

W. E. G.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Buchman Groups Meet at Briarcliff

Leader Returns Accompanied by Oxford Followers—World Tomorrow to Become a Weekly

(Correspondence from New York)

NEW YORK, April 23.—The Rev. Frank N. D. Buchman, well-known leader of the "First Century Christian Fellowship" has just arrived from England accompanied by 22 members of the "Oxford group." A house party of several days duration began last night at Briarcliff Lodge, Briarcliff Manor. Over 400 members and friends of the fellowship attended the first meeting and many of these were drawn from the student bodies of the eastern universities. Among the members of the visiting Oxford group is James Watts, the former Glasgow communist who organized the general strike in Scotland in 1925. Mr. Watts now devotes all of his time to the Oxford group work.

* * *

World Tomorrow to Become a Weekly

The World Tomorrow is to become a weekly. This is the announcement made at a luncheon last Monday. There are to be three editors, the present two, Kirby Page and Reinhold Niebuhr, together with Paul Douglas. Mr. Page, in his announcement, pointed out that the new magazine would be avowedly religious, pacifist and socialist. He paid high tribute to The Christian Century, saying that he personally owed more to it in the development of his own religious and social outlook than to any other magazine. He made this clear, he said, because he wanted everyone to understand that the new weekly was not in any sense to be a rival of The Christian Century but would cover a different field and represent a somewhat different position. Replying to a question from the floor he stated that the weekly World Tomorrow would be "dry with misgivings."

* * *

Religious Education Association Convention

The annual convention of the R. E. A. is to be held at Columbia university for three days beginning May 3. The general theme of the conference will be "The meaning of the Wickersham report on the causes of crime and lawlessness, in its relation to character and religious agencies." The country as a whole knows of the Wickersham report merely from the prohibition angle. As a matter of fact, the commission which brought in the report compiled an immense amount of material of the highest value on the causes and cure of crime. The R. E. A. is to be congratulated on its determination to consider that material and make it available for the religious and character building agencies of the country.

* * *

Swedenborgian Church Celebrates 100th Anniversary

The New York Society of the New Church (Swedenborgian) celebrates its 100th anniversary next Tuesday with a thanksgiving service at the society's building on East 35th street. Tomorrow the pastor will preach on "Young at a Hundred Years." The Swedenborgian church ought to be better known by religious folk than it is, for Swedenborg, the philosopher and teacher upon whose writings it is based, was one of the most remarkable religious geniuses the world has produced. While his followers are not numerically large they have a double portion of the Christian virtues.

* * *

Sunday School Lessons Deal With Prohibition

Dr. Joseph A. Stevenson, general secretary of the board of Christian education of the Presbyterian church, announces in his annual report that new Sunday school lessons prepared for the use of the church will take up the question of prohibition. Six lessons dealing with this subject have been prepared for groups ranging in age from 18 to 23 and will present the historical, social and economic aspects of the 18th amendment. These lessons will be taken up during the closing weeks of the presidential campaign.

* * *

Notes on the Economic Crisis

Evidence accumulates that the misery due to the economic crisis is deepening. While the block aid plan is raising more than $100,000 a week even this sum is not sufficient to pay the men on the list of the emergency work bureau. Large numbers of these workers are being laid off each week and it can be only a few weeks at the best before practically all must go.

(Continued on page 590)

TO SUBSCRIBERS IN THE CHICAGO AREA

On Monday, May 16, The Christian Century plans to hold an informal luncheon at the City Club, Chicago, in honor of its British correspondent, the Rev. Edward Shillito. While accommodations will be somewhat limited, it is hoped that it may be possible by this method for Mr. Shillito to meet the host of friends who desire to know more intimately the personality behind our regular "British Table Talk." Reservations, at $1 each, should be sent immediately to Mr. R. L. Willett, Business Manager of The Christian Century, 440 South Dearborn street, Chicago, and will be entered in the order received. The luncheon will be served promptly at 12:30 p. m.

Irish Oath Issue Disturbs

Fear Revival of Ancient Feud—Free Church Council Meets—Christian World 75 Years Old

(British Table Talk)

LONDON, April 12.—It looks as if President de Valera is intent on throwing a monkey wrench into the machinery of imperial relations by his letter in connection with the Irish demand for the abrogation of the oath of allegiance. He states that the oath "is an intolerable burden to the people of this state and they have declared in the most formal manner that they desire its instant removal."

It is fortunate that the coming Ottawa conference gives the opportunity for Mr. J. H. Thomas, the dominions secretary, in his reply to give an answer which, though couched in very serious language, does not bolt and bar the door against any discussion. The danger of the situation is that the old animosities of the anti-home rule days may be again aroused in this country and that England will again become involved in a heartbreaking quarrel with her sister island. It is difficult, too, for some friends of Ireland to give that consideration which they ought to Irish temperamentality, even if they acknowledge that a forced oath may have little moral or binding value. The situation needs handling with the greatest tact and sympathy by British politicians.

* * *

New Light on Amritsar

The average Englishman little realizes how far the present troubles in India burst into flame—the combustible material was of course there beforehand—as a result of General Dyer's act in 1919 of shooting down the crowd in the Jalianwalabagh enclosure in Armitsar to which there was only one entrance. As far as they do know anything about it, they either look upon General Dyer as a savior of the empire or as a cold-blooded murderer. We have to thank Mr. Edward Thompson, former missionary and now lecturer in Bengali at Oxford, for the account in the Spectator of a recent conversation he had with several people intimately associated with the affair at Delhi, including Mr. Schuyler, the American educational missionary, permission to reproduce which he has received. "After the affair," Mr. Schuyler is reported to have said, "Dyer came to me all dazed and broken and said, 'I never knew there was no way out.' He (Dyer) explained that when the crowd scattered but held its ground, he thought it was planning to attack him, so kept on firing." Another member of the party added that in

months later General Dyer told him, "I haven't had a night's sleep since that happened. I keep on seeing it all over again."

On this and on the general's defense of himself at the inquiry (in which the point about ignorance of the absence of proper exit was not mentioned), Mr. Thompson comments: "Dyer made his own legend of what he had done, and he imposed it on the world; and no man ever made a worse mess of his own case. The Lytton Strachey of 1852 will find an absorbing psychological study ready to his hand. Dyer persuaded himself and us that he went to Jalianwala determined on deliberate massacre. It simply is not true. He went to do the job of an officer called to suppress disorder with which the civil authorities could not cope. The rest happened as I have said."

* * *

Free Church Council Meetings

The National council of the free churches has just held its annual conference at Blackpool under the presidency of Rev. James Reid of St. Andrew's Presbyterian church, Eastbourne. "Atheistic communism," he said, "may well be the scourge of God upon a faith which has failed to make civilization ethical or to express itself in social righteousness." Nevertheless the real task of the church was to be the living center in the world of the creative and redemptive spirit of God, and its supreme task was the making of Christian men and women. The council gave considerable time to discussions on education, on the need of clean films, and on international responsibility. The new secretary of the council is Dr. S. W. Hughes, who in 1915 succeeded Dr. John Clifford at Westbourne Park chapel.

* * *

A Sweepstakes Royal Commission

Perhaps it is only following precedent to suppose that the announcement by the home secretary that a royal commission is to be appointed to consider the law regarding sweepstakes and certain other forms of betting and gambling is just a method of putting the question on the shelf. Sir William Davison, the conservative member for Kensington, was successful in getting a substantial majority for the first reading of his bill to legalize sweepstakes, though about half the house of commons was not present to vote in the division, but it is doubtful whether the present government really wants to invite the united opposition of what used to be called "the nonconformist conscience" in this country in a battle to increase the opportunities for gambling, the proportions of which have recently and rapidly grown to such an alarming extent.

* * *

The Family Census

There have been some scathing things said lately regarding the British Broadcasting corporation's attempt to gather information on family life by means of the circulation of a questionnaire on the subject. The promoters have been taunted with following unsound and unscientific "American" methods, and scorn has been poured on the fact that though 50,000 forms have been circulated, only some 7,000 have so far been returned.

Sir William Beveridge, who is carrying out the inquiry on behalf of the London school of economics, however, is not dismayed. He expects to receive at least 10,000 replies, and, in a preliminary radio talk last week which he gave on the return, the information so far received has, he says, been of the greatest value and importance. The chief point, he emphasizes, is that replies indicate that while there has been a loosening of many family ties and authority, there has been a strengthening of the deeper ties and greater economic and domestic freedom have made family and married life far more really successful and happy. It appears that the bulk of the replies have come from the educated middle-class—the homes with an income of £350 to £700 a year.

* * *

The Oxford Group Movement

The Oxford Group movement, initiated in this country by Dr. Frank Buchman of New York, has come in for close discussion at the Conference of Evangelical Churchmen at their recent conference at Oxford. The movement was warmly supported by Rev. J. Thornton-Duesbury, an Oxford don, and chaplain of Corpus Christi college and critically though sympathetically approached by Dr. G. F. Graham-Brown, bishop-elect of Jerusalem. The movement, the latter said, appealed to "the very good and those at the other end of the scale. It often results in the conversion of the latter, but

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the Oxford clergy are sometimes occupied in a good deal of ambulance work after a group movement revival." Dr. Graham-Brown also referred to the Barthian movement, which he described as "the Hitlerism of religion."

* * *

"The Christian World" At 75

Great Britain has still to wait for its Christian Century for it has no religious weekly, independent of every denomination, which appeals to a cross-section of progressive thought in all the churches. Its nearest approach is the Christian World, which has just celebrated its 75th birthday. The more recent widening of interests and scope of this paper have been due to Mr. Arthur Porritt, who, after a third of a century on the paper, became editor a few years ago. His advisory board consists of Rev. A. G. Sleep, secretary of the Colonial Missionary society, Dr. Sydney Berry, secretary of the Congregational union, and Mr. Wickham Steed, former editor of the Times.

* * *

And So Forth

The first published report of the peace army which was sponsored by Dr. Maude Royden, Dr. "Dick" Sheppard and Dr. Herbert Gray, states that 900 people in Great Britain have volunteered to serve in its ranks.

Dr. Albert Schweitzer is expected to arrive in England during the first week in June. He will probably be giving an organ recital in Westminster abbey, and it is rumored that Oxford will honor him.

HUBERT W. PEET.

MEXICO

"I like Mexico. I like its colour, its violence, its raw tumbling mountains, green checkerboard valleys, dizzy trails, purple blue sky and stabbing sun. I like its crumbling monasteries and cathedrals with cactus growing from their roofs, and even more its ancient pyramids rising earth-covered and defiant from jungle plain and mountain top."

From Stuart Chase's *Mexico*, (Macmillan)

THE SEMINAR IN MEXICO, July 3-23

The Seminar, in its three weeks' program, offers an unusual introduction to Mexico. . . . The first week will be spent in the delightful village of Cuernavaca. Visits to Taxco and the remote pyramid of Xochicalco. Conferences and discussions with Mexican leaders as Moises Saenz, Diego Rivera and Manuel Gamio. . . . The second two weeks center in Mexico City. Trips to Puebla, Cholula, the Toltec pyramid of San Juan Teotihuacan and Oaxtepec. . . . Round tables on art, archaeology, history, international relations, economics and education led by Count Rene d'Harnoncourt, Frans Blom, Charles W. Hackett and Elizabeth Wallace in cooperation with Mexican authorities.

Optional trips at the close of the Seminar to Oaxaca, visiting the recent excavations at Monte Alban and the ruins of Mitla; to the State of Michoacan, famous for its feather and lacquer work; to the Spanish colonial city of Guadalajara.

The Seminar in Mexico is a venture in international understanding. Membership is extended to men and women who desire to gain insight into Mexico and create an intelligent public opinion which is sensitive to the genius of the Mexican people and their cultural gifts. Further information will be sent on request.

The Committee on Cultural Relations with Latin America

HUBERT C. HERRING, Director

Room 1301, 112 East 19th Street *New York*

Prohibition Fair Visualizes Issue

Women's Organization Demonstrates at National Capital—Bishop McDowell Retires on May 31

(Correspondence from Washington)

WASHINGTON, D. C., April 22.—Conventions are following one another with such rapidity here in the capital city, that it is difficult to keep track of them. Mrs. Sabin and her cohorts descend upon us one week like an army with banners unfurled and the next week Mrs. Peabody and her Women's national committee for law enforcement arrive to repair whatever damage Mrs. Sabin has done to the constitution. Both leaders with their following go to the capital steps (though not on the same day) where they are photographed. One of the accompanying features of the Women's national enforcement committee's gathering is the prohibition fair which has been running this week at the Washington auditorium. Here a vivid presentation of the damage liquor is doing is offered. One hears the barking of the barkeep as he enters the hall, "Step right up, folks, and have a drink." The bar, brass rail and all are there, with an array of bottles that would make the eyes of the old-time whisky soak dance for sheer joy. But soft drinks rather than hard are dispensed over this bar. A wrecked automobile bears the inscription: "The place for alcohol is in the engine not in the engineer." Over a window display of clothing and furniture is a sign to the effect that "Three beers a day for a year will buy everything in this window." The "Home that beer furnished," is a room containing two chairs, a mirror and a clock, while the "Home that prohibition furnished," shows a room full of modern furniture. A sign over a bedroom suite reads: "This can be bought for the price of five beers a day for four months."

* * *

Pre-Revoluntionary Presbyterian Churches Celebrate

Presbyterians to the number of 700 gathered in the lovely ballroom of the Mayflower hotel on a recent evening as part of the bicentennial celebration of Washington's birth. A feature of the program following the dinner was the introduction of representatives of more than 60 Presbyterian churches founded prior to revolutionary days. From all parts of the east they had come. The service to their country rendered by individuals in some of these churches was recounted. Dr. A. J. McCartney, minister of the Church ot the Covenant, which will soon become the National Presbyterian church, presided, while his brother, Dr. Clarence E. Macartney of Pittsburgh and Dr. John H. Finley, editor of the New York Times, were the speakers. It was a fine contribution to the bicentennial celebration.

* * *

Bishop McDowell Retires

After a 16 year period of service as

bishop of the Washington area, William Fraser McDowell, having reached the age limit, retires from active service on May 31. In recognition of his distinguished service and by way of expressing the affection in which he is held, Methodists of this city banqueted at the Shoreham hotel on the evening of April 19. Bishop Francis J. McConnell, Secretary of Agriculture Arthur M. Hyde and others told the beloved bishop of the place he held in the hearts of the people of all denominations. Bishop McDowell, despite the fact that he will lay down his official duties, will continue to reside in this city where he will give himself as always to every good cause.

* * *

Folger Library To Be Opened

April 23, the 268th anniversary of the birth of William Shakespeare, will mark the official opening of the beautiful Folger library, the most complete and valuable collection of Shakespearean works in the world. This collection cost Mr. Folger more than $4,000,000 and he gave it to the city of Washington, together with a white marble building costing into the millions in which to house it, and other millions to endow the institution.

* * *

President Cuts Down Speech-Making

Once more the Daughters of the American Revolution are in our midst. Usually the President of the United States addresses the society at its opening meeting, but this year it was Vice-President Curtis who did the honors. The President is not dissipating his strength in speech-making these days, and it is well that he does not.

* * *

Bishop's Stand Misunderstood

Bishop Cannon has been widely quoted by the wet press as favoring a nation-wide referendum on the 18th amendment. As a matter of fact he never made any such statement. The bishop declares that he never objected and does not now object to action by the people in the manner prescribed by the constitution, which means that he thinks the wets are entitled to get the 18th amendment out of the constitution the same way the drys got it in—quite different from a referendum.

* * *

Confer on World Peace

May 2 will find gathered at the United States chamber of commerce in this city a conference group to consider "Institutions for the Establishment of International Justice." An elaborate program covering the four days of the session is announced, with many distinguished names appearing thereon. This meeting is under the auspices of the American Peace society. Surely if world peace and international justice do not soon become established facts it will not be for want of discussion.

WILLIAM S. ABERNETHY.

Dr. J. F. Newton Declines Call to London

Rev. Joseph Fort Newton, associate rector of St. James Episcopal church, Philadelphia, recently received a call to become minister at King's Weigh House church, London, to succeed Dr. William E. Orchard, who resigned because of ill health. Announcement is made that Dr. Newton has declined the call. It is reported that he will probably visit Europe this summer, preaching for several weeks at Trinity cathedral, Paris.

Death of Bishop Frank M. Bristol, at 82

Dr. Frank Milton Bristol, for 30 years a Methodist minister in Chicago and Washington, and later a bishop, died April 24 at the home of his son in Montclair, N. J., at the age of 82. Graduating from Garrett Biblical institute, Dr. Bristol was ordained and from 1877 to 1898 he ministered at Wabash Avenue church and Trinity church, Chicago, and First Methodist, Evanston. In 1898 he was called to Washington, D. C., as pastor of Metropolitan Methodist church, where he had as parishioners President McKinley and Vice-President Fairbanks. In 1908 Dr. Bristol was made a bishop and for four years was stationed in Buenos Aires. From 1912 to 1916 he was bishop of the Omaha area, and from 1916 until his retirement in 1924 of the Chattanooga area. He was widely known as an orator, and had written several books.

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Launch New United Church

Eight Denominations of Philippines Unite —Protestant Churches in Convention —Governor Roosevelt Welcomed

(*Correspondence from the Philippines*)

MANILA, March 16.—On the first Sunday in January, in the presence of more than 2000 people assembled in the Manila opera house, representatives of 13 independent Filipino denominations formally launched "La Iglesia Evangelica Unida." The Church of God, the National church, the Trinitarian church, the Christian Filipino church, the Reformed Evangelical church, six different denominations bearing the name "Evangelical church," and two others form the union. All these bodies are sub-splits of two groups which separated from the Methodist Episcopal and Presbyterian missions about 15 years ago. They have always been on their own both governmentally and financially. Several of them have grown rapidly and while four or five, recently organized, numbered less than 300 members each, the united group has a total of nearly 12,500 communicants.

The original schisms of which these 13 denominations were sub-splits or sub-sub-splits are directly traceable to the spirit of nationalism at work in the Philippines a decade and a half ago. The Presbyterian group separated when the press in the United States attributed to a Presbyterian missionary on furlough certain anti-independence statements made in a public address by a Presbyterian minister of the American-European union church of Manila. The missionary had said nothing against independence. The returned pastor has pooh-poohed the idea. The reporters did the rest. And when Filipino church leaders in Manila and vicinity read the headlines in their morning papers, the fat was in the fire. By the time the missionary could get back to Manila, the schism had developed so far that reunion could not be effected. Feeling against missionaries and all connected with missions has been none too friendly through the years, but recently these independent groups have sometimes made gestures of peace. Practically all the missionaries now on the field who were here when the original separation occurred took part in the inaugural program last January. The bonds of friendship were further strengthened when Bishop Victoriano Mariano addressed the recent biennial convention and the 100-voice chorus of the newly organized church sang at the opening session.

* * *

Biennial Convention of Protestant Churches

Early in February the regular biennial convention of Protestant churches met in Manila and spent four days discussing worship in the program of religious education, methods of supplementing economic income, the financial support of the church, and youth's place in the Christian program.

Bishop James C. Baker of the Methodist Episcopal church in Korea, China and Japan, and Rev. C. M. Yocum, head of the foreign department of the United Christian Missionary society, Indianapolis, delivered the principal addresses.

The most significant session of the convention dealt with the subject, "The Church Supplementing Economic Income." Representatives of two government bureaus addressed the delegates and conducted forum discussions on backyard poultry raising, weaving cloth for rice bags, and home and farm gardening.

* * *

Governor Roosevelt Arrives

The new governor-general, Theodore Roosevelt, jr., arrived in Manila on his 45th birthday, February 29, and proceeding directly from the pier to an outdoor stand, took the oath of office and delivered his inaugural address to a throng of people described by the daily press as the largest concourse that has ever welcomed a government official from the United States, Secretary of War Patrick Hurley not excepted. Eight months ago thousands greeted Hurley to impress upon him their desire for independence.

It is hardly safe to base judgments of a new man in the governor's office on two weeks' experience, but T. R. has knocked a home run every time he has come to bat in the last fortnight. He pleased the Filipinos by postponing his oath of office until he reached Manila instead of being sworn in at Washington. The spirit and content of his inaugural address won praise on all sides. The thoroughgoing manner in which he has set about his job by first visiting all government departmental offices and institutions and inquiring carefully into their functioning and then going out into the country to learn the needs of the common *tao* has made a good impression in all quarters.

In his inaugural address Gov. Roosevelt put in some good licks for the small man. He said: "Our goal in agriculture and industrial developments must be the wellbeing of the average Filipino. We must foster and protect the small farmer and the little business man, for they are the backbone of a nation. The measure of strength of a country is not a few great estates, but a multitude of prosperous, small independent holdings. A hundred little farm owners are far more valuable to a nation than one large plantation owner."

* * *

New Governor Hits Land-Grabbers

Roosevelt also stressed in his inaugural address two other "foundation stones" for any strong nation: health and "a sound system of laws, administered without fear or favor." Speaking later to a large group of Filipino men and women educated in the United States, Roosevelt struck some swift, hard blows at the usurers and land-grabbers. He was again taking the part of the common man. Last week, he appointed a commission to devise methods of dealing with those who rob the poor.

Two of us representing the National Christian council called on the governor to pay our respects and to outline briefly our program of rural work through the churches. He told us that he hopes to

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use the public school buildings as social centers in rural communities, equipping them with radios, and broadcasting programs of information and entertainment. The church people can create public opinion in favor of such an undertaking, Roosevelt believes. We explained the literacy movement sponsored by the N. C. C. and said a method had been worked out whereby an illiterate can learn to read in an hour or less. The governor has studied the problem of teaching illiterates and asked for detailed information when we told him that almost 40,000 persons have been taught to read within the last 18 months and that 400 volunteer teachers are now reporting an additional 3000 each month. Roosevelt strongly endorsed our plan for a series of rural life institutes, beginning this month when 50 pastors, missionaries, deaconesses and laymen attend a short course at the state college of agriculture, and reaching out to the villages and farm through similar courses in agricultural high schools and farmers' institutes conducted during the next three or four years.

E. K. Higdon.

Rev. W. T. Hobart, Missionary For 49 Years, Dies

Rev. William T. Hobart, for 49 years a missionary of the Methodist church in China, died at the home of his son in Evanston, Ill., on April 21, at 75 years of age. Graduating from Northwestern and Garrett institute, Dr. Hobart went to China in 1893, and was first stationed in Peking. He was successively presiding elder of the churches of that district and dean of Union seminary, in Peking. For the last 10 years he had been stationed in Tientsin. Two daughters are missionaries in China. Dr. Hobart's wife was killed in 1926 by a stray bullet in the fighting between two Chinese armies at Tsinanfu.

Community Church Leaders In Biennial Meeting

The sixth biennial conference of the Community Church Workers of America will be held at Snyder, N. Y., May 18-20. Bishop McConnell and Dr. Frederick B. Fisher are among the speakers scheduled.

Dr. Medbury, Disciples Minister Of Des Moines, Dies in Pulpit

Rev. Charles S. Medbury, since 1904 minister of the University Church of Christ, Des Moines, Ia., and for a generation a national leader of the Disciples denomination, dropped dead in his pulpit as he closed his sermon, on April 24. Dr. Medbury had been for many years a member of the board of directors of the Christian board of publication and a trustee of Drake university, which is located in Des Moines. He was elected president of the International convention at its last meeting. He was 67 years of age.

Chaplain's Organization Comes to Support of National Defense

At its seventh annual convention, held in New York city last month, the Chaplains' Association of the Army of the United States said in one of its resolutions: "We are opposed to any reduction in the officer personnel of the army that will lessen the already too small number of chaplains. We also favor, both in the interest of national defense and peace, that the building up of our navy to its full

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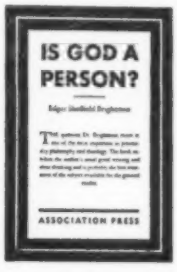
by Edgar Sheffield Brightman



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The author, whose earlier volume, "Sociological Study of the Bible," is a standard work, says: "The Bible should be re-examined as a literature produced in hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

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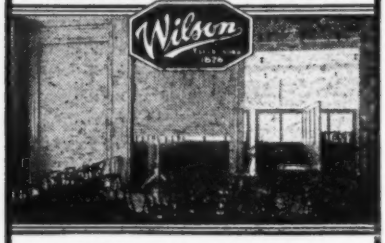

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strength be authorized." Rev. Paul D. Moody, associate chief chaplain of the A. E. F., president of Middlebury college and son of Dwight L. Moody, urged the substitution of the words good will for the word peace. "There is no place for the peace-preaching chaplain in the army of the church," he said; "when we talk of the chaplain and good will we are referring to something positive for which much can be said."

Cardinal Piffl, Archbishop Of Vienna, Dies

Cardinal Piffl, appointed archbishop of Vienna by Emperor Francis Joseph in 1913, died in Vienna April 20, at the age of 67. A keen patron of sacred music, Cardinal Piffl did much to create interest in this branch of art at the Vienna academy of music. He enlarged the scope of the charitable work of the church; last autumn he established the Catholic winter relief. Cardinal Piffl visited America at the time of the eucharistic congress in Chicago.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Beauty and the Boss

(Marian Marsh, Warren William) (Warner) Big business man demands of his girls only efficiency during office hours, but something else afterward. Heroine, at first grotesquely innocent and incredibly efficient, is transformed by clothes and manages to win marriage with the unprincipled big boss. Exaggerated, risque, and heroine inadequate to role.

A: Hardly. Y: Unwholesome. C: No.

Careless Lady, The

(Joan Bennett, John Boles) (Fox) Artificial plot, mediocre acting, sophisticated dialogue. First half spent convincing heroine that modesty and innocence are passé and she must get "experience." Second half spent getting it in Paris, with hero chasing her constantly to insure moral ending when the fun is over.

A: Mediocre. Y: Unwholesome. C: No.

Explorers of the World

(Medley of exploration films) (Raspin) In novel manner, several famous explorers show pictures of their travels in all corners of the earth, with their own vocal explanations. Some faking, but much extraordinary photography, extremely interesting and varied subject-matter, ably and effectively presented. Stimulating and valuable.

A: Interesting. Y: Very interesting. C: Good.

Good Sport

(Linda Watkins, John Boles) (Fox) Another infidelity comedy exploiting gold-digger life, about an unsophisticated wife whose husband does a little jaunt to Paris with a mistress. Said wife meanwhile mingles with hubby's gay feminine friends, learns much, and achieves a solution.

A: Hardly. Y: Certainly not. C: No.

Misleading Lady, The

(Claudette Colbert, Edmund Lowe) (Para) Light romantic comedy, revamped from old stage play. Rich, bored society heroine sets out to win hero, who is at first indifferent to her, then adopts cave-man tactics, and both fall in love at the end. Amusing minor role of lunatic.

A: Light. Y: Better not. C: Unsuitable.

So Big

(Barbara Stanwyck) (Columbia) Fine screening of famous Ferber story of triumph of a woman's idealism and courage over hardships. Minor faults in make-up and in one or two acting-roles, but most of cast is excellent and Miss Stanwyck's performance notably fine.

A: Very good. Y: Very good. C: Good.

Young America

(Tommy Conlon, Raymond Borzage) (Fox) Excellent juvenile acting, fine supporting cast, very human juvenile-court story make an appealing, thought-provoking picture of real social value. Interesting to all, but parts may be too sad for sensitive children. Except for one or two falsities in motive and action, a great picture.

A: Excellent. Y: Excellent. C: Mature but good.

Best Recent Films for Family Audience

Amateur Daddy
Blonde Captive
Cohens and Kellys in Hollywood
Freighters of Destiny
Man Who Played God
It's Tough to be Famous

Films of Special Interest for Adults

After Tomorrow
Arrowsmith
Broken Lullaby
Michael and Mary
Miracle Man, The
Tarzan the Ape Man

NEW YORK CORRESPONDENCE

(*Continued from page* 584)

Also the home relief bureaus are nearing the limit of their resources and families that have been supported by them will soon have to look elsewhere. Every pastor and settlement worker who is in any of the poorer sections of the city is called upon for aid almost continually. The warm weather is at hand but that does not increase the amount of food available for the poor nor does it make evictions of families much easier to bear.

The communists besieged the city hall this past week and then paraded in orderly fashion some 4,000 strong. Among their cries and slogans was "Walker wants beer; we want bread" and as one listened to the shouts and saw the look of defiance on many faces the question was inevitable—how long will it be before there is bloodshed here as there was in Detroit? Many of the leading stocks struck new lows this week and there seems little prospect either at the city hall or at Albany—or in Washington—that anything equal to the emergency is even contemplated. Some of our churches are already working on their plans to relieve the suffering of next fall and winter.

* * *

Fellowship of Reconciliation in Financial Difficulties

The F. O. R. radical peace organization is having great difficulty in balancing its budget. It will probably be necessary to eliminate entirely some phases of the work and drastically reduce others.

EDMUND B. CHAFFEE.

STIMULATE ORIGINAL THOUGHT!

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¶"Modern Christianity has grown soft, sentimental, saccharine. It has taken on pink flesh and lost strong bone. It has become too much flute and too little trumpet." (p. 118)

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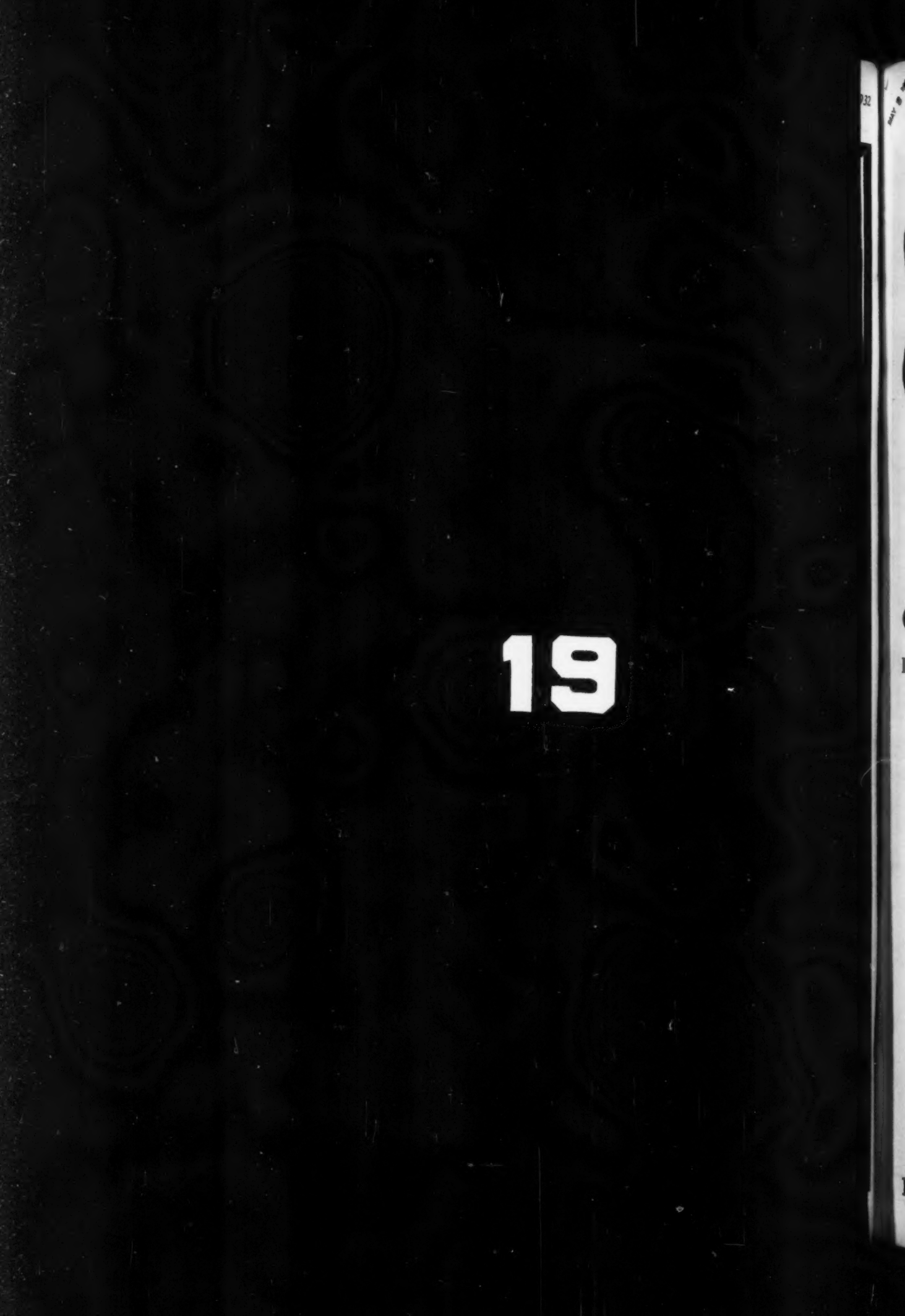
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